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ELD. B. McCORD ROBERTS.

THE HISTORY^c

OF THE

Polk County Baptist Association

WITH

HISTORY OF CHURCHES,
BIOGRAPHIES,
SOUTHWEST BAPTIST COLLEGE,
ARTICLES OF FAITH, AND
CHURCH COVENANT.

BY

J. W. HAINES.

1897.
THE BOLIVAR HERALD.
BOLIVAR, MO.

PREFACE.

The history of Polk County Association in Southwest Missouri will be the story:

First. Of its origin and progress as a body.

Second. Its complete identification will comprise the origin and progress of the churches whose messengers compose the association.

Third. The autobiography and illustrations of pioneer and veteran ministers who operated within its bounds, together with memoirs of many of its illustrious messengers.

Fourth. In addition to the preceding history, it is thought to be an important and necessary element in the faithful rendering of its annals to incorporate the origin and progress of the Southwest Baptist college, which has figured largely in the progress of the association and churches.

Fifth. Many other cotemporaneous facts and biographical notes, such as shall afford pleasing relief to the consideration of dry statistics, will have due mention.

If, however, any apology is due for the foisting of another book upon the attention of an indulgent public, it may be had in this quotation: "And of Zion it shall be said, This and that man was born in her. And the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Ps. 87. With what profound interest do we regard the place of our nativity, the tottering steps of our infancy, and the unselfish care of those to whom we owe our present existence and prospective happiness. As in the natural, so in the spiritual world.

Further, it is only by perpetuation in book form that the narration of our origin, rise and progress will be secured. And it will be pleasing, as well as profitable, to peruse the pages that will tell from generation to generation how we have contested for the field that lies as a redeemed trophy at the foot of the cross. Yea, many a battle has been fought on the Ozark hills, and many a victory won; yet in the vale below many a warrior lies. And may we not write in memory of their valor and ask you to receive that which is written?

THE HISTORY OF THE POLK COUNTY BAPTIST ASSOCIATION.

BOOK I.

POLK COUNTY ASSOCIATION.

The Polk County Association was organized under the name of Liberty in 1840. At that time there was but little spiritual interest in this sparsely settled region. The country then was not a vast scope of dense forest and underbrush. There were large prairies and sloping hills, which afforded chasing ground for the deer, fox and wolf, that enjoyed the seclusion and safety of the lofty and craggy spurs of the Ozark range. This sport, with good venison, that seasoned the scanty diet of the honored pioneers, was more to be enjoyed by them than spiritual pursuits.

But that Spirit which was to reprove the world, and He who was to "draw all men unto Him," did their work effectually, and on the 3d to the 5th of May, 1840, a convention of messengers was drawn together and assembled from Enon, Providence and Turkey Creek, of Polk county, and Cedar church, of St. Clair county, and Mt. Pleasant, of Greene county. Rev. Wm. Tatum was elected moderator

and Bro. James Gilmore clerk. The convention at once adopted a constitution and articles of faith, after which it adjourned to meet in regular session with the Turkey Creek church September 25, 1840.

“The Liberty Association of United Baptists” held its first annual meeting with the Turkey Creek church, Polk county, commencing September 25, 1840. Two new churches were added to the list above, making seven in all, situated in the counties of Polk, St. Clair and Greene, having a membership of 112—a small beginning, indeed, but the few are strong when the Lord of hosts is on their side.

At the second annual meeting, 1841, held at Providence church, Polk county, Sac River and Coon Creek churches were received into the association, having been recently organized. Corresponding messengers were present from Spring River and Concord association. Baptist camp meetings were somewhat fashionable in that day, and the association agreed to hold one at the time and place of her next session. This custom grew out of the fact, in part, that very few communities were prepared to entertain the crowds that attended these meetings. The churches were requested to send up funds to the next association to support home missions.

Messengers from fifteen churches assembled on the fourth Saturday in September, 1842, at Cumberland camp ground, near Providence, Polk county, and held the third annual session. A very considerable revival influence had passed over the associational field, and 138 baptisms were reported at this meeting as a part of the fruits. The aggregate membership had increased to 388. The following plan of missions was adopted: “Resolved, That we appoint five members of this board, to be known and styled ‘The Board of Home

Missions,' * * * which shall be vested with power to manage all missions in the bounds of this association, subject to the following rules and regulations." There were in all eight rules, the second of which said: "The board shall in no instance incur greater expense than it has funds to meet." The board of missions consisted of E. M. Campbell, A. Morton, U. L. Sutherland, W. Heraldson and C. Dozenberry.

In 1843 the association met at Cedar church, in St. Clair county. This year and the last the following new churches were admitted into the union, viz: Clear Creek, Friendship, Monagau, Pisgah, Union, Blue Springs, Horse Creek, Bethlehem, Greenfield, Flag Spring, Alden and Salem. The entire membership of the association was now 614, in all 21 churches, located in Polk, Greene, Dade, St. Clair, Niangua (now Dallas), Pulaski and Camden counties.

To the session in 1844, held at Mt. Pleasant, Greene county, Coon Creek church sent a query on the subject of communion, to which the following was given: "Resolved, That the following be an answer to the query from Coon Creek church, viz: We, as a body, do not intend, with our present views, to agree to open communion with pedo-Baptists; nevertheless, we advise our churches to exercise lenity toward those who may entertain a different opinion." To counteract open communion sentiments, the association republished "Knapp's Treatise on Communion," and appended it to her minutes.*

From 1844 the Liberty association moved steadily on, through her ministry, planting and fostering churches, and holding regular sessions as follows: In 1845, at Mt. Zion, Polk county; 1846, at Enon, Polk county; in 1847, Sac

*Duncan's History of Mo. Bap.

River; in 1848, at Cedar church, Cedar county; in 1849, at Mt. Pleasant, Greene county; in 1850, at Mt. Zion, Polk county; in 1851, at Union Creek church. Greene county; in 1852, at Liberty. Greene county; in 1853 at Brush Grove, Polk county; in 1854 at Mt. Pleasant, Hickory county, and at Enon again in 1855.

In 1846 an effort was made to unite this and Sac River association, B. Buckner, H. Akard and Wm. Tatum being appointed a committee for that purpose, but the effort failed.

Seven churches were dismissed in 1848, to form a new association, which was done, and the new fraternity was called "Cedar Association."

At the meeting in 1849 it elected by private ballot Elds. S. L. Beckley and W. B. Senter as evangelists, and authorized them to take up collections wherever they thought necessary. The following year was one of marked progress, eighty converts being added to the church by baptism.

The session of 1853 appointed five camp meetings with as many different churches, selecting from three to six ministers to attend each meeting. Glorious results followed these efforts in the way of conversions, the work continuing far beyond the next meeting. At this session the association appointed a collecting agent, with powers, privileges and duties as follows: "Resolved, That it is the duty of this association to appoint a traveling agent to travel and preach, to take up public and private collections for missionary purposes and pay over to some one appointed to settle with him; and that the said agent shall be allowed \$250 for his compensation, provided he collect that much, the overplus to go into the hands of the treasurer of the association, provided there be any, for missionary purposes, and E. M. Campbell is appointed said treasurer." "Eld. B. McCord Roberts was

elected as said traveling agent for the year 1854.” “This system of traveling agents gave new life to the mission work of the association, as the contributions to her benevolent work will show. \$210 were reported in the treasury at the session in 1855, the like of which had not been known before in that country. The minutes of 1855 make the following exhibit of the state of the work: Churches, 20; baptisms, 283; aggregate membership, 1,140.”*

Thus the little band has grown from the feeble four to twenty churches, beside the seven dismissed to become Cedar County association. The four the mother of twenty-three in so short a period, and nearly 1,400 conversions and baptisms. In this we can see what wonderful things God can and will accomplish through willing agents.

The leading ministers and members during this period were: Eld. Wm. Tatum (who has the honor of being its first moderator), Eld. D. R. Murphy, Eld. Henry Akard, Eld. S. L. Beckley and Eld. W. B. Senter, who was the founder of the Senter church, located at Humansville, Polk county, and Eld. B. McCord Roberts. Also brethren E. M. Campbell, A. Morton, U. L. Sutherland, W. Heraldson, C. Dozenberry, Eld. J. R. Callaway, Eld. J. E. B. Justice, James Bradley, John Crain and others. A grand army, of which but few survive in the natural life, but they have accomplished a good work, which follows them, while “they rest from their labors” and enjoy the reward prepared for the faithful.†

We must now say farewell to the name of this illustrious old pioneer association, that has shone from the far distance of years, long years ago, like the radiant sun at noon-

*The above quotations are from Duncan's History of Mo. Bap.

†Their biographies will appear in third division.

day, yet, as we say farewell to our time honored Liberty, we welcome her back upon broader fields of usefulness and under the name of Union, sweet union.

About the year 1842 "Sac River Association of United Baptists" was organized, and comprised nearly the same territory, only that of Sac River association extended further to the west, while the eastern extremities of Liberty reached to some degree east of Sac. This anti-missionary association had, in the year 1855, only nine churches and 628 members, yet many excellent ministers, whose works honor them in this generation.

We will now notice how Liberty and Sac River association united and became Union association. In the year 1855, while Liberty association was in a most thriving condition, it "took into consideration the propriety of making an overture of union with Sac River association, and appointed the following brethren, J. R. Callaway, J. E. B. Justice, James Bradley, John Crain and E. M. Campbell, as a committee to meet Sac River association at her next sitting and present to her consideration the following resolves:

"Be it resolved, That the said committee shall set forth the reasons why we think Liberty and Sac River associations ought to unite, making of the two one association, viz: First, that they occupy a portion of the same territory; second, that the boundary of the two is not too large for one; third, and more than all, it will remove the appearance of a difference, when in reality there is none."

"Be it furthermore resolved, That provided Sac River association shall accede to said proposition, the said committee is hereby authorized to pronounce the union consummated, and to propose the word 'Union' as the name of the new association."

This was in September. In the following month the Sac River association met and responded as follows:

“We, the Sac River association, agree to the proposition made by the Liberty association, through their committee, Elds. Callaway, Bradley and Justice, to unite and form one association of the two, to be called ‘Union Association;’ and further, it is agreed that the churches of Sac River association be advised to send their letters and messengers to Union association, to be held with the Mt. Pleasant church, Greene county, the fourth Saturday in September, 1856.”

Thus was consummated the organization of “Union Association.”*

“In union there is strength.” When the association convened in 1856 with Mt. Pleasant they had an enrollment of 35 churches and 2,102 members, and an increase of \$90 more money was spent for mission purposes than the preceding year, but only 200 baptisms occurred, while the previous year there were 283. But this difference does not necessarily show a deficiency in work, as sometimes the most labor shows the less results. Camp meetings had become so common by this time that central locations were selected and great preparation made, such as, cabins were built in great numbers, provisions in large amounts were prepared, and accommodations in other ways were made by the settlers, for those who came from abroad, and often large numbers were baptized as the result. There is at present the debris of many of these preparations, and even yet an old-fashioned camp meeting is occasionally held, but substantial and neat church houses have taken the place of most of the brush ar-

*Duncan’s History of Mo. Bap.

barns and sheds, and the customs becoming more like other places.

At this time there was an able corps of ministers of natural ability, and some of profound eloquence, and it is due for us to record and remember the names of Wm. Tatum, D. R. Murphy, B. McCord Roberts, T. J. Kelly, Henry Akard, W. B. Senter, Elijah Williams, A. C. Bradley, S. L. Beckley, W. F. Spillman, J. E. B. Justice, Burrow Buckner, J. R. Callaway, J. F. Wheeler, G. B. Mitchell, H. H. Williams, Robert Ross, Thompson Pitts.

In 1857 the Union association convened with Freedom church, Polk county. R. S. Duncan gives an account of a letter received from a community of Baptists in Kansas Territory asking that a minister visit and organize them into a church. A committee, appointed thereon, reported that the subject was "worthy of consideration and liberal patronage."

The session of 1857 continued its plan of missionary operation as was done last year. The board consisted of Bros. John Crain, Jas. P. Thompson, Jno. Slagle, Charles Bunch and E. M. Campbell, who were instructed to employ two missionaries, instead of one, and send them to the destitute parts of the association. Amount of funds on hand for missions, \$333.20; baptisms reported, 233; members, 2,320.

1858, Friday before the third Sunday in October, Freedom association was organized at the house of John Brooks, on Flint Prairie, about twenty miles northeast of Bolivar, in Polk county, and met with Mt. Zoar church. The presbytery was composed of brethren G. B. Mitchell, J. R. Callaway, W. F. Spillman, I. Ingram, R. S. Eaton and others. Introductory was preached by Eld. —, and Eld. R. S. Eaton was elected moderator and W. F. Spillman clerk. Committees were appointed. Elds. W. F. Spillman and G.

B. Mitchell were elected missionaries. The association adjourned to meet with the church at New Hope, Dallas county, September 15, 1859.

The Freedom association of United Baptists met in 1859 with New Hope church, Dallas county, Missouri. Eld. Green Berry Mitchell was moderator, O. S. Williams clerk. Thirty churches were represented, with an aggregate membership of 1,313 members. The following were the names of the churches, as appears on the minutes: Elkton, Liberty, Hopewell, Salem, Buffalo, Pleasant Grove, Mt. View, New Hope, Welfare, Cedar Bluff, Marshfield, Bethlehem, Mt. Zion, Mt. Olive, Pleasant Hill, Mt. Zoar, Bethel, Osage, Freedom, Pisgah, Macedonia, Prospect, Good Hope, Lebanon, Providence, Enon, Slagle Creek, Senter, Hebron, Timber Ridge.

The names of ministers were James T. Wheeler, J. Randolph, J. R. Callaway, G. B. Mitchell, Isaac Ingram, D. R. Murphy, T. Pitts, W. F. Spillman, J. Burnes, J. H. Womack, R. S. Eaton and B. McCord Roberts.

The annexed report is (to minutes) at the request of D. R. Murphy. Report of labor done in the vineyard of the Lord from the 17th of October, 1858, to the 15th of September, 1859: Traveled about 1,645 miles, preached 130 sermons, delivered 55 exhortations, made 45 family visits, with whom I read portions of scripture, sung and prayed, and conversed on the subject of religion; instructed 125 mourners, witnessed 16 professions of religion; baptized 1 convert; aided in ordaining two deacons, and in the administration of the Lord's Supper 5 times. Exhorted and prayed at the burying of 5 persons; did much labor in the way of singing and prayer. Received of churches and people,

in cash and other things, \$168. * * * \$20 per month. for the time I was absent from home.*

On motion the association adjourned to meet with Cedar Bluff church on Friday before the second Sabbath in September, 1860.

The third annual meeting of the association was held according to previous adjournment with Cedar Bluff church, Greene county, commencing on Friday, September 7, 1860. The introductory sermon was preached by Eld. G. B. Mitchell from Acts 8:4. B. McCord Roberts was moderator and A. C. Bradley clerk. Correspondence was opened with Bethel, Union and Cedar association. The following report was received from the missionary: "I have preached 171 sermons; delivered 42 exhortations; witnessed 128 professions; baptized 87 persons; aided in constitution of 2 churches; aided in the ordination of 4 deacons; instructed 233 mourners; aided in getting up 1 Sabbath school; received the following contributions from the following churches and congregations and individuals: Liberty church and congregation, \$8.25; Slagle Creek church and congregation, \$5.50; Enon church and congregation, \$22.75; Francis Tillery, \$1.00; Isaac Clark, \$1.00; Bracket Davidson, \$1.00; Rush school house brethren, \$3.50; Mt. Moriah church and congregation, \$4.30; Wm. Wommack, 25 cts.; Hopewell church, \$5.00. I report eleven months labor.

ISAAC INGRAM."

Elds. D. R. Murphy and John W. Williams submitted the following reports as volunteer missionaries:

"Volunteer missionary report, from September 16, 1859, to September 7, 1860: Traveled about 1,420 miles; preached 105 sermons; delivered 120 exhortations; instruct-

*Minutes of 1859, page 3.

ed 242 mourners; witnessed 114 professions of religion; heard 94 experiences; saw 70 persons baptized; made 60 family visits, where I read portions of scripture, prayed and conversed on the subject of religion; aided in the establishing of 1 church and in ordaining 1 minister and 3 deacons. Received of the friends of Jesus, \$264.39. I should have done more for the cause of Christ, but I am too old to brook the storms of winter, and I was afflicted with bronchitis, and was unable to travel from March 12 to May 12. I am a missionary for life, ready to receive aid from any person who may feel able and willing to give me aid.

Your public servant, D. R. MURPHY."

"State of Missouri, Greene county, this, the 6th day of August, 1860.

Report to Freedom association, labor done the last associational year: Sermons preached, 143; days labor aside from time spent in studying, 153 days; exhortations delivered, 43; witnessed 107 conversions; baptized 73; aided in the ordination of 2 ministers and 6 deacons; aided in the constitution of 1 church, and have received in money and other things needful for the family, \$170.15.

J. W. WILLIAMS."

We can see by these reports of 1860 that nothing has equalled it in the previous history of the association; \$477.09 given for missionary purposes, and 349 professions. How much this ought to stimulate the mission work in all generations to come. The following was the plan adopted for mission work for the next year:

"Resolved, That our plan of missionary labor be perpetuated, and that we appoint two missionaries to travel and preach, six months each, and that they be paid at the rate of \$25 per month." Whereupon the two following were ap-

pointed, viz: Elds. Isaac Ingram and James Randolph. The missionaries are required to ride two months this fall, commencing from this association, and the other four next year, including the next annual meeting. Adjourned to meet with Slagle Creek on Friday before the second Sunday in September, 1861. Eld. B. McCord Roberts was chosen to preach the introductory sermon. "Received for printing of minutes, \$32.65."

We are sad to say and record in this volume that the association did not convene again until 1865. It was during these years (1861-1865) that the civil war broke out, and swept that peaceful prosperity from every church which had been so much enjoyed previously. It was not state against state, but father against son, son against father, and churches in like manner were divided. Members of the same church who had sworn before God, and ratified the same in their baptism, that they loved God and their brethren, and would lay down their own lives for the sake of their brethren and their neighbors, could forswear themselves, and imbrue their hands in their blood, and often with fiendish delight.

Gladly would we close our eyes and shut out the remembrance of the sanguinary contest; but the scenes are too vivid, and the mementoes too numerous, ever to be forgotten. The only hope we have of modifying and allaying the acerbities of internecine strife is found in the lapse of time, and the white-winged messengers, friendship, love and truth, accompanied by the all-prevailing power of the Holy Spirit.

When peace was proclaimed in 1865 the soldiery, disengaged from war, turned their thoughts homeward. Again are the survivors at home, both friend and foe, in social life; but now they meet and talk their battles o'er, no longer enemies, but with mutual concern strive together as best they

can to repair the injuries inflicted upon the commonwealth. Such hungering and thirsting for the old-time religion of other days was never experienced in this land before.

This will be better illustrated by an incident occurring in Paris, Monroe county, Missouri, in the year 1868, while the general association of Missouri was in session. Eld. Jehu Robinson was called on to tell about his missionary work in Southwest Missouri. The ten minute rule had been adopted, but the old veteran went on to describe the desolate scenes in the southwest. No preaching; no meeting houses; no religious worship; the dwellings few and far between. He cut down trees and converted them into rude seats and a rude pulpit. He warned the people in, much after the style of a house-raising. Day and night he would preach and exhort, and eventually was permitted to baptize a great number of persons. In many places in the southwest there are enduring testimonials of the invincible hero. But while this was intensely interesting, and the people were enjoying the story, the moderator, David Hickman, gently hinted that the time was up; but the Elder heard nothing, on, on he went, and, indeed, he could have spent many hours in relating the trials and triumphs of pioneer work.

But we will now take up the history again, after four years of fearful interruption. In this interval there was some effort to observe the forms of worship, and also to carry on associational work, but it was a feeble one.

On the 14th of October, 1865, Freedom association convened with the church at Cedar Bluff, in Greene county. Introductory sermon by Eld. L. J. Tatum; text, John 15:12, "This is my commandment, that ye love one another, as I have loved you." Eight churches were enrolled, with the names of the messengers, viz:

Cedar Bluff—Eld. J. H. Wommack, pastor; delegates, R. B. Wommack, Wm. Owen, C. Brown, E. Webb.

Timber Ridge—Eld. J. H. Wommack, pastor; delegate, J. P. Thomas.

Mt. Moriah—Eld. L. J. Tatum, pastor; delegates, L. J. Tatum, C. C. Pearce, R. H. Dooley, G. M. Alexander.

Liberty—Eld. J. P. Akin, pastor; delegates, J. P. Akin, J. J. Dooley.

Senter—Delegate, Francis Tillery.

Brighton—Eld. H. J. Mapes, pastor; delegate, W. J. Tiller.

Mt. Zoar and Elkton were represented, but names of delegates are not known.

Ordained Ministers—L. J. Tatum, J. P. Akins, Jas. Spain, J. H. Wommack, L. A. Smith, D. R. Murphy, H. J. Mapes.

Licensed Ministers—G. W. Dooley, Alfred Mingus.

Eld. J. P. Thomas, moderator; Eld. L. J. Tatum, clerk. Invited ministers and others to seats. Accepted by Eld. Pleasant Maines, from —; Eld. J. H. Wommack, Cedar Bluff; Eld. Jas. C. Keyes, Springfield; J. Dooley, Liberty; Shepherd J. Starns, from Illinois; Bro. J. A. Kyle, Prospect; Welcome Letchworth, Pleasant Hope.

The following committees were appointed, viz: On Finance, Emory Webb, Wm. Owen; on Arrangements, Francis Tillery, J. P. Akins, J. J. Dooley and the moderator and clerk; on Destitution, the moderator, clerk and W. J. Tiller. Adjourned to 9 o'clock Monday morning.

Committee on Finance reported that they received from the churches \$8.15, and from individuals \$21.00. The other committees reported in due time. Eld. J. H. Wommack was appointed missionary for the ensuing year. The next

association was appointed to meet with the church at Brighton, L. J. Tatum to preach the introductory sermon and J. H. Wommack his alternate.

We here insert the constitution as a fundamental law which was enacted by the suffrage of a free people, and will naturally challenge the freest criticism of the wise and prudent.

CONSTITUTION.

“ART. I. This association shall be composed of members duly chosen by the churches in our union, and sent to represent said churches in the association; and said messenger or messengers, on producing a letter from his or their church, certifying his or their appointment, shall be entitled to a seat, and when thus convened shall be denominated ‘The Freedom Association of United Baptists.’

2. In the letters from the different churches shall be expressed the number in fellowship, also the number baptized, received by letter, dismissed, excluded, restored and dead since the last association; also their church meeting days.

3. The association, when convened, shall have no ecclesiastical authority or legislative power to impose laws on the churches, but will only act as an advisory council, to give advice to the churches when called for.

4. This association claims the right to withdraw from any church that may have departed from any constitutional principle of this body.

5. The association shall elect a moderator and clerk annually, for the time being, who shall continue in office until the association is organized at the next session.

6. New churches that petition by letter and delegates for admission, may be admitted into our union if, on examination, they are found orthodox and orderly, and their recep-

tion manifested by the moderator extending to the delegates the right hand of fellowship; but this Association considers none in order that have not been properly constituted by a regularly ordained minister or ministers of the gospel.

7. Every query presented to the association, by any church in the union, shall be read, on which the sense of the association shall be taken whether it shall be considered, and if a majority are in favor of taking it into consideration it shall be examined, otherwise it shall be withdrawn. No query shall be received from any church which has not been deliberately considered in the church from which it came.

8. Any church failing to represent herself two consecutive years shall be inquired after, and if satisfaction is not given this association shall be at liberty to withdraw from said church.

9. This association shall be governed by a majority in all cases, but in the reception of new churches, which shall be by unanimous vote.

10. This association shall have the power to form proper rules of decorum for itself.

11. Two-thirds of the members enrolled shall be a quorum to do business.

12. This constitution may be amended at any regular session of this body, by a concurrence of two-thirds of its members."

RULES OF DECORUM.

RULE 1. This association shall be opened and closed by prayer.

2. A moderator shall be chosen by private ballot of the suffrage of the members present, whose duty it shall be to state and explain all questions properly brought before the association.

3. Only one person shall speak at a time, who shall rise and address the moderator, and shall confine himself strictly to the subject in debate, and shall not be interrupted, unless he digress from the subject, and shall in no case reflect on any other speaker, so as to make remarks on his failings or imperfections, but shall give his own views of the subject.

4. No member of this association shall absent himself therefrom without leave of the association.

5. No member shall speak more than three times on any subject, without leave of the association.

6. No member shall whisper, or laugh, or read any book or paper in time of a public speech, to the interruption of the speaker.

7. No member shall address another by any other appellation than that of brother.

8. The names of the members shall be enrolled and called over as often as the association shall direct.

9. The moderator shall be entitled to the privilege of speaking as another member, provided the chair be filled, but shall not vote unless the association be equally divided, then he shall give the casting vote.

10. It shall be the duty of the moderator to call any member speaking to order: nevertheless, it shall be the privilege of the speaker to appeal from the judgment of the moderator to the house.

11. Any member who shall wantonly violate any of the above rules shall be reproved as the association may direct."

The next associational meeting was appointed to meet with the church at Brighton, Friday before the fourth Sab-

bath in August next; Eld. L. J. Tatum to preach the introductory and Eld. J. H. Wommack alternate.

The meeting for 1866 was held with the church at Senter, in Humansville, Polk county, Missouri, September 28, 1866, instead of Brighton, as previously appointed. Introductory sermon by Eld. Jas. Kennon from 2 Cor. 8:9, "Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

Eld. Jas. Kennon was chosen moderator pro tem. Nine churches were enrolled. Permanent officers were elected, L. C. Frazer moderator and W. M. Delaplain clerk. Antioch association was represented by Bro. Wm. Hammon. Committees appointed: On Finance, Francis Tillery, David Brockus; on Arrangements, S. S. Heydon, A. Hopper, J. P. Akin, with the moderator and clerk; on Destitution, Eld. Jas. Kennon, H. L. Green, Dennis Skaggs.

Committee on Finance report \$9.15 received. Committee on Arrangements report Articles of Faith and rules of decorum, which were received and adopted. Committee on Destitution report as follows: In 1860 there were over thirty churches in our district, generally supplied with ministers. We have now about seventeen churches in process of reconstruction, partially supplied, in feeble condition, destitute of houses, and but five resident preachers; no Sabbath schools or Bible classes.

H. C. Ayers and W. M. Delaplain were appointed to bear our correspondence to Union association. Next association to meet with the church at Freedom, in Polk county, Friday before the first Sabbath in September, 1867. Eld. H. J. Mapes to preach the introductory and Eld. J. P. Akin alternate. Prayer by Eld. Jno. C. Mitchell.

On Friday before the first Sabbath in September, 1867, the association met with the church at Freedom, near Half-way, in Polk county. Introductory sermon by Eld. H. J. Mapes from Is. 62:66-67, "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silent. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Letters from nine churches were read and delegates enrolled. The churches were Bolivar, Brighton, Senter, Liberty, Elkton, Enon, Green Mountain, Salem and Freedom. Bro. L. C. Frazer was elected moderator and Bro. W. M. Delaplain clerk. Four new churches were received, viz: Antioch, Shiloh, Mountain Valley of Greene county, and Timber Ridge of Webster county. Letters of correspondence called for. Bro. Jos. Carter was admitted from Union association. The following ministers were admitted as visiting brethren, viz: L. A. Smith, D. R. Murphy, Geo. Long, C. L. Alexander, G. W. Kelley and J. E. B. Justice.

Three committees were appointed as in the year 1866, on Finance, Arrangements and Destitution. The committee on Finance report \$15.50 for printing minutes. The churches were advised to enlarge their contributions for printing minutes, for supporting pastors and missionaries. They were also advised to send delegates instructed as to their wishes concerning the second article of faith as published in the minutes of 1866, which was as follows: "We believe the Scriptures of the Old and New Testaments are the written word of God, and the only (true) rule of faith and practice; and that they inculcate strict loyalty to civil government, and that we will not fellowship with those that have been in rebellion against the government of the United States, without

evidence of Gospel repentance.” The article was brought up for reconsideration at the present session (1867), but was sustained as above written. It was also resolved to send Eld. Joshua Baker a delegate to the convention which was to meet at Jefferson City, Mo., on Monday after last Sabbath in September, 1867, Eld. H. J. Mapes his alternate.

Letter of correspondence from New Prospect association was presented, proposing consolidation of the two associations. The next meeting of association to be with Enon church, eight miles south of Bolivar, on Friday before the third Sabbath in August, 1868. The following is a list of ministers' names: James Spain, Fair Grove; Jas. P. Akin, Hickory Barrens; L. A. Smith, Boyd, Mo.; Jas. M. Chandler, Springfield, Mo.; H. J. Mapes, Brighton, Mo.; Jas. Schofield, Buffalo, Mo.; D. R. Murphy, Martin, Mo. Licentiates, S. S. Hayden and G. N. Dooley.

In 1868 Freedom association met with the church at Enon, Polk county. This is the third session since the late civil war. Introductory by Eld. J. P. Akin, Matt. 16:18, “And I say also unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Thirteen churches reported and delegates enrolled. Brethren L. C. Frazer moderator and W. M. Delaplain clerk. Three new churches, Enon of Dallas, Union and Union Grove. Eld. J. E. B. Justice visitor from Old Union association. The following visiting ministers were invited to seats: Jas. Schofield, A. C. Bradley and Isaac Ingram, and brethren J. C. Heyden, Jos. Carter and Daniel Brockus.

Four committees were appointed, viz: Finance, Arrangements, Destitution and Preaching. Association adjourned for preaching by Eld. J. E. B. Justice.

Committee on Finance report \$20.20 for printing minutes. Committee on Arrangements reported the following as a substitute for the second article of faith as found in the minutes of 1866, viz:

“1st. That we believe that civil government is of Divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

2d. We recommend this association not to consolidate with New Prospect association.

3d. We recommend that the association do not appoint a missionary for this year.

4th. That our next meeting be held with Senter church at Humansville on Friday before the third Sabbath in August, 1869, and annually thereafter on the same day.”

Committee on Destitution report great destitution, although there is a pastor for every church but one, yet, owing to a lack of energy on the part of the churches to support the ministry, the gospel is greatly hindered. We would ask the association to take such action that the blood of sinners will not be required at the hands of the Christians of this association. Churches are requested to send up to the next meeting of the association a statement of the amount paid the pastors, and for building and charitable purposes.

Resolved that Eld. Jas. M. Lappin be sent as delegate to the general association, and a collection taken to pay his expenses. Union, Zion and Old Path associations were then considered as entitled to correspondence. Eld. J. P. Akin served 60 days as missionary. Collected on the field \$20.

He was chosen to preach next introductory, and Eld. Jas. Spain his alternate.

The year 1869, August 13-14, has rolled around, and the association convenes with Senter church at Humansville, the fourth session. Eld. J. P. Akin preached the introductory, Jno. 12 and latter clause of tenth verse. Thirteen churches reported and delegates enrolled. Four new churches added to the roll, viz: Halfway, Friendship, Buffalo and Oak Grove. Eld. Jas. Schofield was chosen moderator and Thos. Cossins clerk. Antioch association was represented by V. Burgess. Union association responded in the persons of Eld. J. E. B. Justice, A. W. Pickett and J. Carter. Old Path was represented by Eld. L. J. Tatum. The following ministers were invited to seats: M. G. Conn, A. W. Fitch, A. C. Bradley, Jas. Keunon. Four committees were appointed, viz: Committee on Finance, Arrangements, Destitution and Preaching.

Report on Finance, \$26.30 received for printing minutes. Committee on Arrangements report a series of resolutions as follows, viz:

1. That this association advise the organization of Sunday schools in all our churches.

2. That the amounts paid to pastors and for other objects be reported next year.

3. That we correspond with Union, Antioch, Old Path and Zion associations.

4. That the articles of faith be printed with the minutes.

5. That the Central Baptist is worthy and deserves our patronage.

6. That we tender our thanks to Eld. Jas. Schofield for the able manner of conducting our affairs as moderator.

7. That our next meeting of association be at Halfway, Polk county, on Friday before the third Sunday in August, 1870. Eld. Jas. Schofield to preach the introductory sermon, and J. Baker his alternate. No missionary work reported.

The year 1870, Friday before the third Sunday in August, is here, and the association is convened with the church at Halfway. Introductory is preached by Eld. Jas. Schofield, Isa. 40:9. Seventeen churches are reported and their delegates enrolled. Three new churches are added this year, viz: Mt. Pleasant, Macedonia and Mission Chapel. Eld. Jas. Schofield was elected moderator and Thos. Cossins clerk. Zion association was represented by Eld. Geo. Mitchell. The following brethren were invited to seats: Eld. L. J. Tatum, Eld. Geo. Long, Eld. B. McCord Roberts, S. O. Gordon, R. H. Chiles, J. K. Knoble, M. Wallis and D. Dyel. Eld. Roberts is agent of the general association, Eld. S. W. Marston general agent of Sunday schools, Eld. E. T. Brown agent of Baptist Bible and Publication Society. Five committees were appointed, on Finance, Arrangements, Preaching, Obituaries and Sunday Schools, besides special committees.

Finance committee report \$28.45 for printing minutes. Committee on Arrangements report a series of resolutions as follows, viz: Resolved,

1. That Eld. J. Baker be appointed a messenger to the general association, and that this association be auxiliary to general association.

2. That the churches be advised to report amounts paid to pastors, and for other objects.

3. That we open correspondence with Webster association.

4. That the cause of foreign missions is worthy of our prayers and contributions.

5. That sound religious reading promotes intelligence and piety in our members; we therefore recommend the Central Baptist of St. Louis.

6. That we appoint a committee of three to collect material for a history of this association and forward to Eld. S. W. Marston of St. Louis, Mo.

7. That the names and post-office addresses of all the ministers in our association be published in our minutes.

8. That our next association meet with the church at Buffalo Friday before the third Sunday in August, 1871. Eld. J. Baker to preach the introductory, S. L. Collins alternate.

The names of ordained ministers are as follows: D. R. Murphy, Humansville; J. Schofield, Buffalo; Geo. Mitchell, Buffalo; J. Baker, Brighton; H. C. Ayres, Brighton; Geo. Suitor, Halfway; T. Buckner, Faulkner's Hill; J. Spain, Fair Grove; J. P. Akin, Hickory Barrens. Licentiates, T. Balkum, J. K. Knoble, G. W. Dooley, T. Matthews and M. K. Pitts. No missionary work reported.

The year 1871 finds Freedom association convened with the church at Buffalo, Dallas county, Mo. Eld. J. Baker preached the introductory, text Rom. 5:1. Twenty churches on the roll, all represented but one (Union). The names of the churches, with their pastors, were: Buffalo, Geo. Mitchell; Brighton, J. Baker; Bolivar, Geo. Mitchell; Senter, Geo. Mitchell; Elkton, V. Burgess; Enon, Geo. Long; Enon, Dallas county, W. C. Edwards; Friendship, Jas. Spain; Green Mountain, T. Buckner; Halfway, Geo. Suitor; Liberty, J. Baker; Mission Chapel, Geo. Suitor; Macedonia, Geo. Suitor; Mountain Valley, J. M. Chandler;

Mt. Pleasant, J. W. Fitch; Oak Grove, I. Ingram; Shiloh, H. C. Ayres; Timber Ridge, —; Union Grove, Geo. Long; Union, —. Eld. Geo. Mitchell was elected moderator, and W. M. Delaplain clerk, and Washington Galland assistant clerk. The four principal committees were on Arrangements, Destitution, Sabbath Schools, Finance. Others were added, as on Correspondence and Preaching. Committee on Arrangements presented six inquiries, viz:

1. Shall we continue to correspond with Bros. Osgood and Tolman, secretaries of Foreign Missions?
2. With the general association?
3. Shall the pastoral accounts be entered on the minutes?
4. Where shall the next association be held?
5. Shall we continue correspondence with sister associations?
6. Shall we seek amalgamation of Freedom and Old Path associations?

Also we recommend collections for foreign missions and the general association. The Central Baptist is commended as a live Baptist newspaper.

Finance committee report \$27.95 for publishing minutes. Eld. Geo. Mitchell, Bro. Henry Lovan, and pastor and clerk of Buffalo church, were appointed a committee to devise a plan for uniting Old Path and Freedom associations. The committee on Destitution report great lack of spiritual interest. A committee of three was appointed to devise some plan for the support of old and indigent ministers. Bros. Delaplain, Galland and F. Tillery were appointed said committee. No missionary work reported. Next association to be held at Union Grove, Polk county. Eld. Geo. Mitchell to preach the introductory, and Eld. Mark Harris

his alternate. \$27.25 was subscribed for district mission work. Eld. Jehu Robinson was appointed missionary for the ensuing year.

The sixth annual meeting of Freedom association met with the church at Union Grove, Polk county, on Friday and Saturday, September 20 and 21, 1872. Eld. Geo. Mitchell preached the introductory, Phil. 1:5. Seventeen churches were represented and delegates enrolled, one of them (Mt. View) received from Old Path. Eld. Geo. Mitchell elected moderator and W. M. Delaplain and E. P. S. Roberts clerks. Visiting brethren were invited to seats. Accepted by Elds. J. Spain, G. W. Kelley, H. C. Ayres and Bros. Brockus and R. Higginbotham. Five committees were appointed. viz: On Arrangements, Destitution, Correspondence, Finance and Sunday Schools. The latter reported first with the motto, "The children of Missouri for Christ and the Baptist church." Every member of the church is urged to become a member of the Sunday school and work in the same.

Committee on Correspondence reported a letter, as the custom has been, addressed to sister associations, urging them to fraternal and renewed effort in gospel work. Eld. J. R. Callaway was appointed as visitor to Old Path association, Eld. Jehu Robinson and Bro. E. P. S. Roberts to Springfield association, and Eld. Geo. L. Wilson to New Prospect association. Committee on Finance report \$22.65 for printing minutes. Eld. Jehu Robinson reports 206 days labor, 108 baptized, 52 by letter, 1 church organized, 1 deacon ordained; cash received, \$222.40. Shiloh church, Greene county, proposed the following queries, viz:

1. Is it right for Baptist churches to receive Pedos and Campbellites on their baptism?

2. If not, what is the proper course to pursue with churches that do so?

The first inquiry was answered in the negative. The second, to withdraw fellowship from churches that practice it.

The next meeting of the association to be at Oak Grove church on Friday before the fourth Sabbath in September, 1873. There was no appointment made for introductory sermon next year.

The seventh annual meeting of Freedom association was with the church at Oak Grove, 12 miles northeast of Bolivar, Friday and Saturday, September 26 and 27, 1873. Prayer by Eld. J. R. Callaway. Introductory by Eld. Jehu Robinson, Ps. 118:25. Eld. Geo. Mitchell was chosen moderator and A. J. Lower and T. J. Bentley clerks. Visiting brethren received: Eld. Isaac Ingram from Freedom; from Old Path association, Eld. G. W. Kelley, Eld. S. J. Starns and Bro. E. Rupard; and Bro. J. O. Butler, from New Prospect. Eld. Jehu Robinson represented the general association; Elds. G. Mitchell and J. R. Callaway represented the Bible and Publication society. Committees appointed as last year.

Finance committee report \$20.60 for printing minutes. No missionary work reported; but the brethren are urged to go forward and labor, for the fields are white unto the harvest. They are requested to have every Sabbath supplied with preaching. It was also resolved that the aged and indigent ministers be provided for, and that a committee draft a plan to be reported next year. The Bible and Baptist Publication society, a branch of which is at St. Louis, Mo., is recommended. The next annual convocation is to be at Mt. View church, Sentinel Prairie, Polk county, Friday before the fourth Sabbath in September, 1874. Eld. Geo.

Mitchell to preach the introductory and Eld. J. R. Callaway the alternate.

The Baptist Freedom association met with the church at Mt. View, in Polk county, on Friday, September 25, 1874. Introductory by Eld. J. R. Callaway, 2 Tim. 4:2, "Preach the word." Moderator being absent, Eld. Geo. Suitor was chosen temporary moderator. Thirteen churches were represented; three churches added, viz: Brush Grove, Concord and Mt. Olive, in Dallas county. Bro. W. H. Branham was elected moderator, Brethren A. J. Lower and H. C. Turk clerks, Bro. J. D. Rupard treasurer. Visiting brethren were invited to seats. Bro. Wm. Ayres from New Prospect, Elds. Wm. and H. B. Wommack from Webster, Elds. S. J. Starns and G. W. Kelley and Brethren J. Witt and A. J. Bullen from Old Path responded. Sac River association sent a letter. Committees were appointed as last year. The committee on Sabbath Schools, through their chairman, Bro. J. C. Smith, report a series of resolutions setting forth the importance of the Sabbath school work, and urging the churches to greater diligence in maintaining the same.

The committee on aged and indigent ministers being absent, brethren J. D. Rupard, J. C. Nun and J. C. Smith were appointed a new one, who reported that they found such ministers in the bounds of this association. Resolved, That we recommend collections to be taken in the churches, in cash or produce, at the November and May meetings, and forward, or notify such ministers of said collections, and that each church report the amount at the next meeting.

The following temperance resolution was adopted: Resolved, That this association lift up her hand against the practice of selling intoxicating spirits as a beverage, and use all her power to put down the same, and that we, as Bap-

tists, are positively and emphatically against the granting of dram-shop licenses under any circumstances whatever; and that the clerks of the several churches in this association are requested to read the above resolution to their respective churches.

A resolution was adopted requesting the churches to consider the propriety of changing the name of the association to Polk County, instead of Freedom. The sum of \$20.05 is announced for printing minutes. No missionary work reported. Next meeting of association to be at Bolivar on Thursday before the fourth Sabbath in September, 1875, Eld. Geo. Suitor to preach the introductory, and Eld. C. L. Alexander his alternate. The names of pastors are as follows: B. McCord Roberts, Ebenezer; Jehu Robinson, Humansville; John T. Metcalf, Roscoe; L. A. Smith, Elkland; I. Ingram, Bolivar; J. R. Callaway, Bolivar; G. W. Kelley, Rondo; N. Gaylord, Orleans; A. C. Bradley, Walnut Grove. Elds. D. R. Murphy and G. W. Pfeifer were present to aid in the councils of association.

Baptist Freedom Association met with the Bolivar Baptist church September 23, 1875. Eld. Geo. Suitor preached introductory sermon, text, Acts 20:28. Moderator being absent, Eld. Jas. Schofield was chosen pro tem. Twelve churches represented. Letters from churches read. Reorganized by electing brother F. Tillery moderator, J. C. Smith, clerk, A. Hopper treasurer. Visiting brethren responded as follows: Eld. Jas. Schofield, Eld. L. J. Tatum and brother D. Hitson, from Old Path association; Eld. Riley James and T. J. James, from Antioch, and Eld. G. W. Black, from Webster association.

Committees were appointed about as last year. Resolved that Eld. S. W. Marston be heard, by his proxy, Eld.

L. J. Tatum, on state missions. Eld. J. H. Phillips of St. Louis also spoke. \$12.15 was contributed to the state work. Resolved that the association retain the present name. The reports on Sunday Schools and Destitution are full of wailing and importunity. "Go work in my vineyard" is emphasized. Brethren A. Hopper, Wm. Cary and J. C. Smith were appointed an executive board, with a board of solicitation among the churches to raise means to employ a missionary in the bounds of our association. The Sunday School Convention and American Baptist Publication society are highly commended. The temperance resolution looks to and prays for final subjection of the liquor traffic. Scriptural and Christian giving are insisted upon. \$15.00 received for printing minutes. The Association to meet with the church at Rondo, called Mission Chapel, Friday before the fourth Sunday in September, 1876.

The time has come for the annual gathering of the hosts of Israel. The delegates composing the association met at Rondo, 12 miles north of Bolivar, with the church at that place, called Mission Chapel, September 22, 1876. As the minutes are not lengthy I will reproduce them almost verbatim.

Bro. F. Tillery in the chair. Prayer by Eld. T. J. Akin. Eld. Jas. Schofield and Eld. J. R. Callaway being absent the moderator proceeded to business. Letters read and delegates enrolled. Statistical table as follows:

Bolivar—No pastor; clerk, W. M. Delaplain; delegate, Wm. Cary.

Brush Grove—Pastor, T. J. Akin; clerk, S. S. Goodwin; delegate, A. E. Crawford.

Buffalo—No pastor; clerk, W. G. Joyner; letter, but no delegates.

Senter—Pastor, L. J. Tatum; clerk, W. B. B. George; delegates, T. J. Akin, L. C. Frazer, W. B. B. George.

Concord—Pastor, I. Ingram; clerk, Thos. Cossins; delegates, Thos. Cossins, Samuel Griffin.

Elkton—Pastor, Jno. T. Metcalf; clerk, J. H. Nun; delegates, Gideon Creed, S. C. Vaughn.

Enon—Pastor, G. L. Wilson; clerk, W. F. Lawson; delegate, John Talent.

Mission Chapel—Pastor, Jehu Robinson; clerk, F. Tillery; delegates, F. Tillery, C. Butler, M. Brown.

Mt. Olive—Pastor, J. R. Callaway; clerk, Bennett Highfill; delegates, G. W. Pfeifer, Jno. D. Newport, J. H. Highfill.

Mt. View—Pastor, G. B. Mitchell; clerk, S. D. Tidwell; delegates, Jehu Robinson, H. C. Turk.

New Hope—Pastor, G. W. Kelley; clerk, John Allen; delegates, Obediah Ashlock, Wm. Minner.

Oak Grove—Pastor, Jehu Robinson; clerk, N. K. Pope; delegates, Henry Kepley, Wm. Mashburn, Jesse Bewley.

Pleasant Hill—Pastor, I. Ingram; clerk, G. M. Botts; delegates, J. R. Callaway, G. Suitor, J. Pitner, T. and J. Higginbotham.

Union Grove—Pastor, G. W. Kelley; clerk, J. C. Heydon; delegates, S. W. Ailey, G. W. Russell, H. H. Crawford.

Macedonia—Pastor, G. W. Fitch; clerk, R. M. Fullerton; delegates, W. D. Cheek, Sam Jones, R. D. Lightfoot.

Timber Ridge—Pastor, J. Good; clerk, J. H. Jackson; delegate, A. W. Minner.

Bro. L. C. Frazer was elected moderator, J. C. Smith clerk and Thos. Higginbotham treasurer. Eld. J. R. Callaway being now present, business was suspended for the introductory sermon, from Matt. 20:14. New Prospect church was received and delegate enrolled. Eld. G. W. Black was received as corresponding delegate from Webster association.

The following committees were appointed: Arrangements, Thos. Higginbotham, W. B. B. George, T. J. Akin, with moderator and clerk; Devotional Exercises, delegates

of Mission Chapel church; Sabbath Schools, Eld. T. J. Akin, F. Tillery and H. C. Turk; Destitution, Elds. J. R. Callaway, G. Suitor and Jehu Robinson; Intoxicating Liquors, Eld. T. J. Akin, J. C. Smith, Obediah Ashlock; Periodicals, Eld. Jehu Robinson; Obituaries, Elds. Jehu Robinson and J. R. Callaway.

Committee on Arrangements reported the following as the order of business for the present association:

1. Call for churches that were not present at first call.
2. Shall we correspond with sister associations?
3. How can we best promote the efficiency and true piety of the members of our denomination?
4. Report on Sabbath Schools.
5. Report on Destitution.
6. Report of Executive Board.
7. Report on Intoxicating Liquors.
8. Report on Obituaries.
9. Who shall superintend the printing of minutes?
10. Report on Periodicals.
11. Where shall the next association be held, and who shall preach the introductory sermon?

W. B. B. GEORGE, Chairman.

Correspondence was opened with Antioch, Old Path and Webster associations. Resolutions on third article were misplaced and lost.

Committee on Sabbath Schools report: Whereas, the Sabbath school is one of the greatest auxiliaries of the church, and is yearly ushering thousands of converted souls into the visible kingdom of the Redeemer, here on earth, therefore, Resolved, That we, the members of your committee, do earnestly recommend to the Baptist churches composing Freedom association to establish and maintain Sab-

bath schools in each of their respective churches, and to work assiduously for the promotion of the Sabbath school cause.

T. J. AKIN, Chairman.

Committee on Destitution report: We, your committee on Destitution, would beg leave to report that destitution does prevail to a greater or less extent all over our bounds, and we would request the body to devise some plan to supply the destitution that will be adequate to the demand, or strike this committee from our minutes.

GEO. SUITOR, Chairman.

On motion the association agree to appoint a missionary to preach within the bound of this association, said missionary to take up collections for his support during his traveling, also to report his work to the next association. On motion Eld. G. W. Kelley was elected missionary to ride and preach in said association the ensuing year.

Committee on Obituaries report: During the year we have lost five of our good members, belonging to Senter, Mt. View and Mission Chapel churches. Eld. D. R. Murphy died at Humansville, Mo., August 28, 1875, in the full triumph of faith. Eld. Murphy was born November 24, 1802; commenced preaching in 1836 in Tennessee; in 1839 he came to Southwest Missouri, and continued to preach Christ from that time to the day of his death; he was remarkable for his persuasive power of winning sinners to Christ.

Brother Smith Barnett was born in South Carolina; died in Cooper county, Missouri, September 1, 1875. He was a man of deep piety and beloved by all.

Sister Elizabeth C. Jenkins died August 1, 1876, aged about forty years. She lived and died a Christian.

Sister Rachel Cowden was born in Barren county, Kentucky, in 1813, died in Polk county, Missouri, August 21, 1876. She was a kind mother, good neighbor, and died happy, even laughing when past speaking.

Deacon Jesse Boone was born in North Carolina October 14, 1807, and was killed by his team running off with him, in Polk county, Missouri, September 18, 1876. He was a beloved father in the church and community.

J. ROBINSON, Chairman.

Committee on Periodicals report: We recognize the religious press as a means in the hand of God to accomplish much in the defense of the doctrines of the Bible and the conversion of souls. The press preaches to its thousands, while the pastor only preaches to hundreds; but there is evidently a lack on the part of our brethren to take an interest in the circulation of religious literature. We recommend the Central Baptist, published in St. Louis, Mo., by Yeaman & Abbott. We also recommend Dr. Ford's Christian Repository, which contains a home department edited by Mrs. S. R. Ford, one of the best child instructors in the world.

J. ROBINSON, Chairman.

Committee on Intoxicating Liquors report: Whereas, The use of intoxicating liquors, as a beverage, is a vile agent of human destruction, yearly creating wide-spread misery, poverty and woe, ushering thousands of unconverted souls into eternity; therefore, be it

Resolved, That we, the members of this association, raise a warning voice against this evil of all evils, and forever pledge ourselves to battle against this giant of intemperance in all its hideous forms. We look upon its patronage as being low and groveling, and beneath the dignity of a Christian.

T. J. AKIN, Chairman.

For printing minutes, \$18.20. Members received during year, 173; total membership, 1141. Next association to meet with Mt. Olive church, in Dallas county, Friday before fourth Sunday in September, 1877. Eld. Jehu Robinson to preach introductory, and Eld. T. J. Akin alternate.

The Baptist Freedom association met with Mt. Olive church, Dallas county, Missouri, September 21, 1877. Eld. Jehu Robinson preached the introductory, followed by Eld. T. J. Akin, subject, Matt. 18:18. The introductory and remarks were instructive, timely and Biblical. Brother L. C. Frazer called the association to order. Prayer by Eld. G. B. Mitchell. Thirteen churches were represented. Brother L. C. Frazer was elected moderator, J. C. Smith clerk, and G. H. Higginbotham treasurer. Visiting brethren, Elds. G. B. Mitchell, Jas. Schofield, J. H. Wommack, L. A. Smith; from Old Path, Eld. Z. T. Strickland; from Greene County association, Eld. W. W. Wommack.

Committees were appointed, and they reported in substance as last year, except that the death roll has increased.

Sister Rebecca Kennon, wife of Eld. Jas. Kennon, died August 9, 1877, aged 79 years, having been a member of church 60 years.

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Brother Creed; no particulars.

Brother Peter Hunt died January 25, 1877.

Stephen Bridges died January 12, 1877.

Sister Elizabeth Bridges died December 2, 1876.

Sister Lucinda J. Forgey, born October 3, 1844, died March 12, 1877.

Sister Mary A. Higginbotham, aged 29 years, 3 months, 25 days.

Sister Susan C. Ailey, born at Newport, Tennessee, September 2, 1823, died April 16, 1877.

Sister Blue: no particulars.

Sister Sarah Pendleton, born in 1823, died April 16, 1877. G. W. KELLEY, Chairman.

Committee on Periodicals report the Central Baptist, published by Yeaman & Ferguson, Dr. Ford's Repository, The Baptist, published by J. R. Graves, Memphis, Tenn., the Baptist Herald, published by J. G. Lemon, Lebanon, Mo.

For printing minutes, \$15.35. Next association to meet with Pleasant Hill church, five miles east of Bolivar, Saturday before the fourth Sunday in September, 1878, at 10 A. M. Eld. T. J. Akin to preach the introductory, and Eld. L. A. Smith alternate.

The missionary, Eld. G. W. Kelley, was not able to devote all his time to labor in the field, but reports 35 days labor, 30 sermons, 13 baptized, and received in cash \$16.00. Brethren H. Boone, A. Hopper and J. C. Smith were appointed an executive board, who received in pledges and cash \$130 for missionary work the ensuing year.

September 21, 1878, Freedom association met with the church at Pleasant Hill, five miles east of Bolivar. Introductory sermon by Eld. T. J. Akin, subject, "Primitive Christianity." Eld. Akin was appointed moderator pro tem. Fourteen churches reported and delegates enrolled. Eld. T. J. Akin was elected moderator and J. C. Smith clerk. Visiting brethren, Elds. B. McCord Roberts, Jas. Schofield, J. H. Wommack, G. W. Kelley, B. L. Mitchell, and brethren D. Brockus and W. H. Branham. Greene County association was represented by Eld. D. P. Brockus. Monday, 23d, Eld. J. Robinson received as visiting delegate. Resolution:

Resolved. That we, the members of Freedom association, heartily endorse the Lebanon Baptist Seminary as a

Baptist school, and recommend the brethren throughout the association to patronize the same to the very best of their ability.

J. J. A.

Committees and their reports much as they were in former years. A number of deaths are reported: Lewis Smith, of Senter; S. C. Vaughn and Nancy E. Skaggs, of Elkton; J. D. Rupard, of Oak Grove; G. M. Jones, of Mt. Olive; Alex. Jones, of Macedonia; Jane Morrow, of Union Grove.

The Central Baptist, by Ferguson & Armstrong. The Baptist, by J. R. Graves, Memphis, Tenn., The Battle Flag, by D. B. Ray, St. Louis. The Baptist Herald, by Lewis & Maupin, Lebanon, Mo., and the American Baptist Publication Society of St. Louis, are all recommended.

Eld. G. B. Mitchell reports 99 days labor, 92 sermons, 162 professions, 42 baptized, \$40.75 collected on field. Eld. G. W. Kelley reports voluntary work: 18 days labor, 21 sermons, 13 baptized, \$13.00 received. For printing minutes, \$16.40. Next association to be at Concord Thursday before fourth Sunday in September, 1879. Elds. W. W. Palmer and T. J. Akin to preach introductory, and L. A. Smith alternate.

Freedom association is convened once more, and this time with Concord Baptist church, in Polk county, Missouri, September 25, 1879, Eld. T. J. Akin in the chair. By invitation Eld. Akin preached the introductory sermon, Acts 2:42. Fifteen churches reported and delegates enrolled. Eld. T. J. Akin was elected moderator, J. C. Smith clerk, and F. Tillery treasurer. Elds. J. H. Wommack, G. W. White, J. B. Meigs, G. W. Kelley, R. C. Gilmore, G. L. Wilson, J. Robinson, A. C. Bradley, from Dade county, and brother A. J. Lower, were received as visitors. Eld. Geo.

Long represented New Prospect association. Reynolds Chapel and Campbell's Grove churches were received and delegates enrolled. Committees are arranged as in last year, with the addition of a committee on Denominational Schools. The names of the members of this committee were J. C. Smith, F. Tillery and J. F. Fulbright. Their report is as follows:

Whereas, Denominational education is of paramount importance to the efficiency and further growth of our Zion, be it

Resolved, That we heartily endorse every Baptist school in the state, and bid them all God-speed; and, furthermore, be it

Resolved, That we especially endorse our home institution, the Southwest Baptist college, under the presidency of Eld. J. R. Maupin.

Resolved, That we aid the building committee all in our power to complete the beautiful structure now in process of erection.

Resolved, That we urge our young men and women to attend this institution of learning.

J. C. SMITH, Chairman.

Committee on Intoxicating Liquors insist on prohibition of the sale and use of such, as a beverage.

Committee on Obituaries report the death of Eld. Geo. Mitchell, whose useful career will be further noticed in another part of this book.

Sister Mary Frances Simpson, wife of Jas. G. Simpson, and daughter of W. S. and M. P. White, of Cedar county, Missouri, was born in Polk county, Missouri, April 9, 1849; married March 9, 1875; professed religion in 1868; died in great peace June 2, 1879.

Two members of Brush Grove are lost to us, and yet, we trust, they have just entered into life. They are O'Kelley McGee and Wm. Wollard. One died at Mt. Pleasant, Sister Luvina Adams. Three at Mt. Olive; Brother Jeremiah Highfill, born in North Carolina in 1800, moved to Missouri in 1853, has been a member of the Baptist church for 50 years; Brother E. D. Fortner died in his 60th year, had been a member of the Baptist church 40 years; Sister Williams, aged 92 years, had been a member at Mt. Olive 18 years.

Resolutions. 1st. Next association meet with Senter church at Humansville Friday before fourth Sunday in September, 1880, at 11 A. M.

2d. Eld. J. R. Maupin preach introductory and Eld. Jehu Robinson alternate.

3d. Churches are requested to consider the propriety of changing name of this association to Polk County association.

Eld. Jno. B. Meigs, the missionary, reported 27 days labor, 22 sermons, witnessed 19 baptisms, 27 additions to churches, \$14.85 received from the field and \$20.00 from the board. For printing minutes, \$15.90. Eld. T. L. Lewis was appointed missionary at \$1.50 per day, while engaged at work in the field.

September 24th, 1880, Freedom association meets in its fourteenth anniversary with Senter church, Humansville, Eld. T. J. Akin in the chair. Prayer by Eld. J. S. Buckner. Seventeen churches reported and delegates enrolled. Eld. T. J. Akin elected moderator, Eld. T. L. Lewis clerk, and A. Hopper treasurer. Visitors, Elds. Geo. Suitor, G. W. Kelley, L. M. Clouts of North Georgia association, Eld. L. J. Tatum and E. Dent from Old Path, Eld. J. S. Buckner from Greene county, and Eld. R. D. Lollar from Tebo asso-

ciation were received as delegates. New Prospect church at Halfway was received.

Committees appointed as last year except one additional, and that was on Foreign Missions. Article 2 of constitution was so amended as to read: "And the spread of Divine truth at home and abroad." Eld. J. R. Maupin preached the introductory sermon, Phil. 1:17, "I am set for the defence of the gospel." Consecration to God of our entire being, and of all our hopes and aims, and all our possessions, was most forcibly impressed by living examples. Eld. T. L. Lewis, the missionary, labored 150 days, 83 professions and baptisms and 113 added to the churches; received cash and pledges, \$165.75; due the missionary, \$54.55; of this amount he received \$8.75 in pledges and cash collection \$11.70, leaving a balance due him of \$34.10, which he generously gave to the association. Pledges amounting to \$100 were made for next year. Thos. Higginbotham, A. Hopper and Wm. Cary were appointed the executive board.

On Periodicals the following are recommended as being profitable and wholesome reading, viz: The Central Baptist, the American Baptist Flag, The Baptist of Tennessee, Baptist Review, of Cincinnati, Ohio, and the Christian Repository, of St. Louis.

The report on Intoxicating Liquors is fraught with burning words in denunciation of the infamous, soul-destroying traffic in spirituous liquors. Let there be no uncertain sound, but a united aim and determined purpose, upon the part of all the Baptist forces, not only to denounce, but to put down forever the indiscriminate sale and use of alcoholic beverages.

The importance of Sunday Schools is urged by the committee to whom was referred that subject. Pastors are re-

quested to present this subject to the churches at least once a year.

Committee on Home Missions, or District Missions, recommend that a missionary be appointed to preach in our bounds and to circulate Baptist literature.

Committee on Denominational Schools would insist upon the growing importance of education, intellectually and spiritually. The college building at Bolivar is occupied, though incomplete. Corresponding delegates are requested to bring the matter of its completion before other associations of Southwest Missouri.

Report on Obituaries reveals the startling intelligence that 13 of our number have passed to that bourne whence no traveller returns. The names, as far as could be ascertained, we here record:

Ann B. Suiter, wife of Eld. G. Suiter, born in Pittsylvania, Virginia, August 10, 1825; embraced religion while young; emigrated to Ohio; joined the Baptist church in 1841; married December, 1842; died July 18, 1880.

The others of Pleasant Hill were Sister Sarepta Whitney, wife of Seymour Whitney, Sister Caroline McKinney, and Sister Caldwell.

Sister Ann E. Gordon, of Campbell's Grove church, died July 1, 1880.

Sister Malinda E. Babb, of Elkton church, died February 25, 1880; a faithful Christian and died in faith, aged 36.

Sister Amanda C. Mead, of New Hope church, born in East Tennessee; embraced religion at the age of 16; died May 27, 1880. Her loss was deeply felt.

Brother A. J. Vest, of Oak Grove church, died September 11, 1880. Sister Mary B. Pitts died November 7, 1879. Sister Sarah Binion, an aged widow, died December 31,

1879; also Sister Martha Manes and others whose names could not be secured.

Eld. J. S. Buckner made the report for the committee on Foreign Missions, substantially as follows:

“Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that through his poverty you might be rich.” 2 Cor. 2:9. This is the spirit of Christ, which is the spirit of missions, “of him who came not to do his own will, but the will of him that sent him.” This is the spirit that led Carey, Judson, Boardman and a host of others to leave home, friends, and all the endearments of civilized life, to go to the heathen, doing it heartily as unto the Lord, and not unto men, for they served the Lord. According to the minutes of the 66th anniversary of the American Baptist Missionary Union, there are upon their field alone in Asia 30 stations, 120 married missionaries, 4 unmarried men, 40 unmarried women, including widows of missionaries. In Asia and Europe there are 908 churches and 1,052 native preachers. The baptisms during last year on the whole field are, as far as can be ascertained, 8,419, and the church members 85,308. Donated last year, \$297,851.63. Quarterly missionary meetings are recommended in each church. Preachers are requested to keep the matter before the people. And especially is it desirable to appoint as the subject for our next anniversary, the duty of systematic giving to the cause of Christ. A collection was taken at once and \$22.40 in cash and pledges to aid the foreign work.

For printing minutes, \$19.25. Prof. J. R. Maupin was appointed a messenger to Greene county association, I. J. Crosswhite to New Prospect, Elds. J. F. Suter and T. L. Lewis to Old Path, G. W. Kelley, J. F. Hopkins and I. W.

Foster to Antioch, A. Hopper, Prof. Maupin and Eld. J. F. Suter to Tebo association. Eld. Jehu Robinson was appointed to go to general association. The matter of changing the name of the association was lost. Next association at Elkton, in Hickory county, on Friday before the fourth Sunday in September, 1881. Eld. T. L. Lewis to preach the annual sermon, and Eld. R. K. Maiden alternate. Brethren A. Hopper, J. H. Hopkins and James Nun were appointed to meet with the Southwest Baptist convention at its next meeting in Bolivar. Adjourned with prayer by Eld. L. J. Tatum. Many eyes were bathed in tears as the brethren gave each other the parting hand.

The fifteenth anniversary of Freedom Baptist association met with the church at Elkton, Hickory county, Missouri. Eld. T. J. Akin in the chair. Prayer by Eld. J. S. Buckner. Eld. P. Brown preached annual sermon, Luke 4:18, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Twenty-one churches were reported and delegates enrolled, five of them received Friday, September 23, 1881, viz: Mt. Zion in Polk county, Turkey Creek in Polk county, Union Hall, Greene county, Mt. Olive, Polk county, and Pleasant Ridge, Polk county.

Eld. T. J. Akin was elected moderator, J. C. Smith clerk, and A. Hopper treasurer. Visitors invited were Eld. L. J. Tatum, Old Path; Eld. J. T. Metcalf, Antioch; Eld. J. S. Buckner, Greene county association, and represents American Baptist Missionary Union; Elds. W. B. and R. D. Lollar, from Tebo; Eld. Peter Brown represents general association.

Committees were appointed as follows: On Arrangements, E. P. S. Roberts, H. C. Turk, Eld. B. L. Mitchell;

on Sabbath Schools, Obe Ashlock, G. W. Ward, W. S. M. Barnett, Eld. R. D. Lollar; on Home Missions, J. O. McGee, G. H. Higginbotham, J. H. Highfill; on Periodicals, J. F. Ingram, Milton Brown, W. H. Branham, Eld. L. J. Tatum; on Preaching, J. R. Bass, B. T. Morris, W. W. Grimes, A. S. Vaughn; on Obituary, J. L. Norton, T. W. Simpson, G. M. Botts, Eld. W. B. Lollar; on Temperance, J. C. Smith, R. F. Norman, A. Hopper; on Denominational Schools, H. C. Turk, D. W. Beckner, T. B. Gordon; on Foreign Missions, E. D. Fortner, G. W. Williams, J. H. Kepley, Eld. J. S. Buckner.

Eld. J. R. Maupin was appointed delegate to general association. Received for printing minutes, \$25.70. Next association to meet with the church at Bolivar Thursday before fourth Sunday in September, 1882. Eld. Geo. Long to preach annual sermon, Eld. W. W. Palmer alternate.

Moderator being absent on the second day, Eld. Geo. Long was chosen pro tem. Committees begin to bring reports. First, on Arrangements, would suggest the following order of business: 1st, report of committee on Sunday Schools; 2d, roll call; 3d, Home Missions; 4th, Periodicals; 5th, Obituaries; 6th, Temperance; 7th, Schools; 8th, Foreign Missions.

Four Sunday schools reported in the association, viz: Bolivar, Mt. View, Pleasant Hill and Union Hall. The Sunday school is considered to be "The church at work, studying and teaching the Holy Scriptures." A very important work. The home mission question is one demanding the most serious and prayerful consideration. It is urged that a missionary be sent into our bounds to preach and circulate Baptist literature.

The question of foreign missions was presented through Eld. J. S. Buckner, who makes some startling statements. The Roman Catholics number about 190,000,000, Moslems, 170,000,000, pagan idolators, 885,000,000, Protestant Christians, 115,000,000. China alone has one preacher for about 13,000,000 souls. In view of these alarming figures, it is earnestly requested that money be raised and missionaries be sent to all lands, to cry aloud and spare no pains in communicating the word of life to the perishing. Eld. Buckner having been appointed last year to preach on foreign missions, taking for his text Luke 24:47, "That repentance and remission of sins should be preached in his name, beginning at Jerusalem." Considerable prejudice had existed against allowing anyone to make any collections until our domestic mission cause had been subserved; but when the Elder had spoken in his nervous style for about one hour he had swept away all objections, and a contribution was made in cash of \$47.30, and pledges to the amount of \$13.

Eld. B. L. Mitchell was elected missionary for the ensuing year, and money and pledges were raised for his support amounting to \$106.50. A number of brethren volunteered to make collections in their churches for the use of the missionary, viz: E. P. S. Roberts, W. H. Branham, W. S. M. Barnett, A. Davis, Obe Ashlock, J. C. Smith, G. H. Higginbotham, T. B. Gordon, D. W. Beckner, J. A. Pendleton, Jno. Murray and others.

The committee on Denominational Schools report through H. C. Turk: Whereas, There is a great increase in interest and zeal in the cause of education;

Resolved, Therefore, that while we endorse every Baptist school in the state, we would especially recommend the Southwest Baptist college, situated in Bolivar, Mo., now

about completed in its building and faculty. That it commends itself to the highest regards of all Baptists, because of its success in the past and its promise of future usefulness. It requires still the fostering care of the brotherhood and an endowment to sustain its several departments.

Resolved, Further, that we will pray for its continued success and we will contribute thereto of our means as we are prospered and as necessity demands.

On Periodicals we have the Bible mentioned as the book of books, with the admonition that it be read more than it is, and that every household be supplied, also that the Central Baptist, American Baptist Flag, Journal and Messenger, National Baptist, The Baptist, by J. R. Graves, and the colporteur work by Eld. J. W. Haines, also the Young Reaper and Kind Words are all worthy of our patronage.

The unholy traffic in ardent spirits receives its usual share of attention and the Bible is drawn upon to support the plea of total abstinence, Lev. 10:9, 10. God's people are called the "light of the world," therefore they are advised to refrain from dram-drinking, from visiting places where alcoholic drinks are sold, and from signing petitions for dram-shops, or from encouraging the sale or use of alcohol as a beverage in any way whatever.

The mortuary list has increased. The committee on Obituaries report 16 deaths during the past year.

Sister Elizabeth Jarnigan was born in Granger county, East Tennessee, in 1805, and died in the triumphs of faith.

Sister Ruth Kennon died in good hope.

Eld. Geo. W. Kelley died November 24, 1880, while holding a protracted meeting at Pleasant Ridge, Polk county.

Sister Luvacey Boone died March 3, 1881; a consistent Christian.

Brother Benj. Brown died February 14, 1881; a faithful member 25 years.

Brother Monroe P. Barnett, born July 17, 1860, died January 2, 1881, in faith.

Other names are not given by the committee.

It will appear to the casual reader that there is much apparent repetition in the account of each year's work, but two objects are gained in this, viz: In calling to mind the actual workers in the field, and next, the progress and improvement of all departments of associational work.

The sixteenth annual session of Freedom association convened with the church at Bolivar, Mo., Thursday, September 21, 1882, at 11 A. M. Eld. Geo. Long preached the annual sermon, subject, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Objection was offered to one point in the sermon, viz: If one should say he was converted, and yet refuse to be baptized, he would doubt the conversion. Eld. B. McCord Roberts and others stoutly protested that such language was rank Campbellism; but Eld. Long slowly evolved the idea that a man must be soundly converted before he was entitled to baptism.

Eld. Jehu Robinson was elected moderator, J. C. Smith clerk and G. H. Higginbotham treasurer. Letters and delegates announced from 21 churches, and two more added, Weaubleau and New Hope. Eld. J. S. Buckner represents American Baptist Missionary union, Eld. L. M. Berry the general association, Eld. B. McCord Roberts Greene county association, and Eld. Isaac Ingram of Slagle Creek, Profs. Allison and Ingram of Southwest Baptist college. The usual roll of committees were set to work, and pending their reports it was agreed that the next association meet with Mt.

Pleasant church in Dallas county, Thursday before fourth Sunday in September, 1883. Eld. B. McCord Roberts to preach annual sermon, and Eld. Jehu Robinson alternate. \$29.05 for printing minutes.

Could the ten committees all be heard, and could their several admonitions be duly impressed on all minds and hearts, there would be little need of additional legislation. The Sabbath school, the college, the home mission and the foreign, the temperance interest and appropriate care for the dead, would all rise to the high ideal of the most sanguine; but unfortunately for our race, and the age in which we live, we are duly impressed for the moment, but the most impassioned thoughts are permitted to subside and give way to sordid gain. The things that make for our present comfort are held at a high premium, while the things that inure to our future prosperity, or ultimate glory, are pleasant phantoms that may beguile us as we pass along. Martha was cumbered with much serving; but Mary hath chosen that better part that cannot be taken from her. Upon the part of every committee, and the subject they present, there is an earnest plea for greater activity and for prayerful consideration of the needs of the hour, and for the best methods.

A letter was read from Eld. W. R. Manley, who is now in India. The letter was directed to Freedom association and asks that the association continue to sustain Caravulla Davidu, a native preacher, who is a good man and doing a good work. \$29.90 was raised in money and pledges, one-half of which was raised by the sisters present to support Davidu's wife in her noble work of teaching. A special prayer was offered for our missionary in India. \$71.25 was raised in money and pledges for home (district) missions. Eld. B. L. Mitchell elected missionary.

Eld. J. F. Suter, chairman of committee on Temperance, presented an elaborate report that is characteristic of the man, and embraces about all that need be said to convince the most skeptical or indifferent.

We, your committee on Temperance, would state that of all evils on earth which are most detrimental to the prosperity and happiness of the human race, the use of alcoholic and malt liquors is the worst. By its use the mind is injured, the body wrecked, the energies paralyzed, and everything within man that is pure and noble is brought to shame and disgrace. His whole moral character is blighted. See him as he reels and totters under the influence of this degrading curse, with his mind deranged, and his limbs paralyzed, and ask, what benefit is man to society in this condition? Yea, brethren and friends, ask yourselves, with an honest heart before God, what benefit are these intoxicating drinks to men? Reason and common sense say they are worthless, a blighting curse. Then,

Whereas, All intoxicating drinks, used as a beverage, are not only worthless, but lead to drunkenness, to riot and to murder; and,

Whereas, It leads to poverty, to the overthrow of domestic happiness, to the corruption of youth, to the ruin of society; and,

Whereas, It is a hindrance to national prosperity, to educational progress, to religious advancement; and,

Whereas, It is manufactured for the pecuniary benefit of a few, regardless of the interest of the many, and of the evil consequences that follow its use; therefore, be it

Resolved, That Freedom association would recommend the total abstinence from all intoxicating liquors as a beverage; and also be it

Resolved, That we petition the legislature of Missouri, when next assembled, to submit to the voters of this state the following proposition: That the manufacture, sale and importation of all alcoholic and malt liquors be prohibited in Missouri, except for medicinal, mechanical and scientific purposes.

The seventeenth anniversary of Freedom Baptist association was duly observed by meeting with the church at Mt. Pleasant, Dallas county, Missouri, brother M. L. Reynolds moderator pro tem, T. B. Gordon clerk. Owing to the death of Eld. B. McCord Roberts, who was to preach the annual sermon, also the alternate, Eld. J. Robinson, being absent, Eld. B. L. Mitchell was chosen to that duty, taking for his text 2 Tim. 4:2, "Preach the word."

Letters were received from 16 churches and delegates enrolled. Two churches were added, Buffalo and Pleasant View. Brother Mark L. Reynolds was elected moderator and brother T. B. Gordon clerk, G. H. Higginbotham treasurer. Visitors invited to seats were: Eld. J. S. Buckner, represented American Baptist Missionary Union and Greene county association; Eld. D. P. Brockus, of Greene county association; Elds. J. H. Stinecipher and W. E. Speers, of Old Path; Eld. R. S. Duncan, vice-president and corresponding delegate of Foreign Mission Board, Richmond, Va.; Elds. J. H. Wommack and F. A. Miner, of Webster county association.

Committees, having been appointed in due time, were ready on the second day (Friday) to bring up their reports. From these reports the brotherhood, and the communities who may read them, are gathered the condition of the churches and the general needs of the field. Brother D. W. Beckner, chairman of committee on Home (District) Mis-

sions, would advise more systematic work, in giving to the cause, in order to the support of pastors and missionaries.

Eld. B. L. Mitchell, chairman of committee on Denominational Schools, would urge the patronage of our own schools, and would call attention to the college located at Bolivar as eminently worthy of being sustained by our brethren and friends.

Brother G. H. Higginbotham, chairman of committee on Sunday Schools, claims that there is sad neglect of Sunday school work in our association. The church that neglects to have a Sunday school fails to do her whole duty. It is the pastor's duty to oversee the church in her work, and quotes Acts 20:28. Therefore, every pastor should endeavor to have a Sunday school in the churches which he oversees.

Dr. J. E. Loafman, chairman of committee on Periodicals, insists upon it that the Bible is the book of books and should be closely and critically read and studied. A religious, especially a Baptist paper should contain nothing but the purest religious literature. He objects to so much advertising, and especially deceptive and false headings, calculated to deceive. And he recommends the Baptist papers of St. Louis and Memphis as nearest the standard hereby indicated. The doctor was appointed chairman of special committee to report on the death of Eld. B. McCord Roberts. A more extended notice will be given in third division of this book.

C. T. Williams, chairman of committee on Temperance, would recommend the suppression of the manufacture and sale of intoxicating liquors in our state, and next, that the sale and manufacture of the same, by any person, be made a bar to fellowship in the church.

John T. Anderson, chairman of committee on Foreign Missions, quotes a number of passages of Scripture in sup-

port of foreign mission work. He would advise, first, that we confess our sin in neglecting this work so long; second, that a united effort be made by pastors to stir up the churches upon this subject; third, that special times for prayer for foreign missions be observed and collections taken for the work. First, for our native preacher among the Telegus: second, to assist in sustaining Miss Emma Young, of Dade county, Missouri, who is going to China as missionary of the Southern Baptist convention. Resolved, That this association adopt Miss Emma Young, a graduate of Southwest Baptist college, and pledge to her our support as far as possible. The amount raised in cash and pledges for her at this time, \$21.05; for the native preacher, \$17.05.

Report on Obituaries gives the aggregate of 15 deaths. Only a few names could be secured.

Sister Martha M. Hayden was born in Tennessee in 1822; moved to Missouri when 16 years of age, and was married to Wm. Hayden March 20, 1849; died August 2, 1883, aged 61 years.

Brother J. V. McKinney, of Pleasant Hill church, was born 1822, died August 12, 1883.

Deacon Samuel Hendrickson, of Macedonia church, died April 2, 1883.

Sister Lucinda McGinnis, of Reynolds Chapel, died July, 1883.

For printing minutes, \$25.00. Donation to Southwest Baptist college, \$40.00. The association to meet with the church at Mt. View, 12 miles north of Bolivar, Missouri, Thursday before the fourth Sunday in September, 1884. Eld. J. R. Maupin to preach annual sermon and W. W. Palmer alternate.

The Baptist Freedom association met with the church at Mt. View, Polk county, Missouri, September 25, 1884. Moderator being absent, the clerk called association to order. Eld. W. W. Palmer was elected moderator pro tem. Twenty-five churches on the roll; 23 represented by delegates. Eld. W. W. Palmer elected moderator and T. B. Gordon clerk. Eld. J. R. Maupin preached the annual sermon, Matt. 28:19. Visitors, Elds. L. J. Tatum, J. H. Stinecipher and David Hitson, from Old Path association.

Reports of committees tell us of the labors of our brethren in different departments of Christian work. The college is prominent in the number. Dr. J. E. Loafman, Elds. B. L. Mitchell and J. A. Elliott would call special attention to the merits of the institution, winding up with a resolution, "That we will foster it by our prayers, patronage and financial support." Eld. J. R. Maupin was granted the opportunity to address the association in the interest of Southwest Baptist college.

J. W. Haines and W. W. Grimes present the names of those who died in the bounds of the association, as far as could be ascertained: Mrs. Nancy S. Pendleton, Hannah Lindsay, Abigail Lindsay, J. K. P. Jump, Henry Highfill, Sister Green, Elizabeth Lindsay, Adaline Delaplain, John L. Mead, Loretta Zumwalt, Bettie Roberts, John Vaughn, Mattie Johnson, Sarah Hale, Nathan Redd, Paris McCracken, Jacob Phipps, and Sarah Lunsford.

On Sunday Schools, Geo. Long and S. D. Tidwell urge greater activity.

Elds. J. A. Elliott, J. W. Haines and B. L. Mitchell present an elaborate report on foreign missions, with a series of resolutions, among them one remembering Miss Emma

Young, the first foreign missionary from our midst. Collection for foreign missions, \$45.55.

Brethren G. H. Higginbotham, Geo. Long, W. S. M. Barnett and W. H. Branham report some destitution in our bounds. They urge larger gifts to the pastors so that they may give their entire time to the ministry, and that a missionary be chosen to travel and preach only to the destitute. Eld. G. M. Botts, the missionary, reports 80 days labor; 11 received for baptism; 4 professions; assisted in ordaining one minister; collected on the field, \$37.17; collected at present session, \$10.15. Eld. G. M. Botts was elected missionary for ensuing year.

Eld. Geo. Suitor, the chairman on periodicals, presents his report in the same language as published last year.

Eld. Geo. Long and J. O. Butler write the most caustic and burning words that could be written, to tell of the moral wreck and horrible wickedness of the liquor traffic, and the association approving, passed the resolution that they will do all that is honorable to drive the evil from our midst.

For printing minutes, \$27.00; for foreign missions, \$4.75; for district missions, \$15.50. Next association to meet with church at Mission Chapel, north of Bolivar 12 miles, on Wednesday before the fourth Sunday in September, 1885. Eld. B. L. Mitchell to preach the annual sermon, Eld. E. D. Turner alternate.

The nineteenth anniversary of Freedom association met with the church called Mission Chapel, at Rondo, 12 miles north of Bolivar, on Wednesday, September 23, 1885. Eld. J. W. Haines moderator pro tem, W. S. Askren clerk. Eld. B. L. Mitchell preached the annual sermon, theme, "A Call to Duty." Eighteen churches were represented by letter and delegates. Eld. T. J. Akin was elected moderator and W.

S. Askren clerk. Visitors, Eld. J. H. Smith, of Zion association; Eld. Kain, of Old Path; brethren Bass and Vaughn, of Elkton church; Eld. M. Root, of Cedar county association; J. C. Sheriff, of Old Path association.

Nine committees were appointed, as follows: Arrangements, Eld. B. L. Mitchell, Jas. Tillery, W. H. Branham; Home (District) Missions, Eld. J. W. Haines. Eld. G. M. Botts, Jas. Bennett; Periodicals, S. Mapes, W. S. Odor, J. H. Highfill; Devotional Exercises, Milton Brown, Samuel Tillery, Obe Ashlock; Obituaries. G. W. Burnes, J. A. Baker, J. C. Cavin; Intemperance, E. L. Carneal, A. S. McPheeters, J. H. Stinecipher; Denominational Schools, Eld. B. L. Mitchell, W. E. Hoover, A. H. Slate; Foreign Missions, B. F. Chamberlain, J. A. Sharp, T. Patterson; Finance, J. W. Pope, Benton Cox, R. F. Norman.

The report of the missionary was heard. Eld. G. M. Botts, the missionary, labored 115 days; 50 professions; 4 baptized; 7 approved for baptism; received \$42.85, or 37¼ cents per day. Eld. J. H. Highfill was selected as missionary for next year. The next association is to meet with the church at Pleasant Hill, five miles east of Bolivar, Saturday before the fourth Sunday in September, 1886. Eld. J. H. Stinecipher to preach the annual sermon and Eld. E. D. Fortner alternate. Eld. T. J. Akin to preach the missionary sermon and A. S. Ingman alternate.

Moderator appointed brethren B. F. Chamberlain, W. E. Hoover and John Higginbotham a missionary board. Their duties are not defined by the association.

Foreign Missions are reported and discussed. China, Japan and Africa are before us as never before. We find in the great commission, "Go ye into all the world," means all nations, kindred and tongues. In Mexico and South Amer-

ica there is awful destitution. We recommend the continuance of our support to the native preacher among the Telegus, also to Miss Emma Young. The Foreign Mission Journal and Heathen Helper are recommended.

Home, or District Missions, tell of good cheer, and yet there is great peril on account of neglect. It was resolved to put a missionary in the field the ensuing year and support him in the work. \$17.35 was raised for the work; besides, \$8.30 was raised to pay the missionary on last year's service.

The committee on Denominational Schools desire to say they believe in a denominational school, yet it is not the design to teach the peculiar tenets of our faith. It is expected, however, that educated men and women be sent out from Southwest Baptist college that will honor it, and who may be able to defend our faith. An indulgent public is solicited to aid in moral and financial support.

The committee on intoxicating liquors give their voice: "Whereas, The use of intoxicating liquors as a beverage is productive of much evil in our land, and as the church is the 'Light of the world'—'the salt of the earth,' Therefore, we would advise that the Baptists of Freedom association do all in their power to save the people from the sin of intemperance; that we discourage dram-drinking, which is the beginning of drunkenness, and that we strive to put down the sale of intoxicating liquors in our county, except it be for medical or mechanical purposes. We would advise that our ministers preach against intemperance, and that our churches do not tolerate it in their members, and that the entire membership speak and work against it in every Christian way possible."

Eld. J. H. Stinecipher, chairman of committee on Sunday Schools, names four churches that have Sunday schools,

and that glorious results follow where they are maintained. They are, Bolivar, Buffalo, Mt. View, and Weaubleau. He advises that the pastors, members and the missionary give this subject their prayerful consideration.

Bro. J. C. Cavin, J. A. J. Baker and G. W. Burnes, committee on obituaries, report 19 deaths, five of them not named. They are: Eld. Geo. Snitor, Martha Buskirk, John Weise, Sister Scott, E. P. S. Roberts, Jesse H. Murray, Wm. Rogers, Rachel Rogers, Sarah Graham, Rhoda Reed, Nancy Brown, Hannah George, Joseph George, W. A. George.

Bro. S. Mapes, of committee on periodicals, gives us a repetition of last year's report, recommending Central, Flag, Tennessee Baptist, Chicago Standard, and other Baptist periodicals. These are commended as great educators, and would be infinitely better than the mass of fiction and folly that is mentally digested every day.

The twentieth session of Freedom association was with the church at Pleasant Hill, Polk county, Missouri, September 25th, 1886. At 11:30 the association was called to order by Eld. J. W. Haines. Prayer by Eld. R. B. Carnett. The following officers were elected, viz: Eld. J. H. Stinecipher moderator; Eld. B. L. Mitchell clerk; W. F. Burnes treasurer. Letters read and delegates enrolled from 29 churches. Eld. J. H. Stinecipher preached annual sermon; text, Matt. 28:19. Eld. W. D. Clark of Baptist Flag; Eld. J. M. Hunt of Central; Eld. D. P. Brockus of Greene County; Eld. R. B. Carnett of Webster County; Eld. J. R. Callaway of Freedom, were invited to seats. The moderator made the following appointment of committees: On arrangements, J. W. Haines, C. C. Smith, E. D. Fortner; home missions, B. F. Chamberlain, J. H. Highfill, I. M. Beckner;

periodicals. Mark Harris, J. W. Haines. B. L. Mitchell; obituaries. J. J. Reynolds. A. E. Crawford, W. E. Hoover; intemperance. A. D. Powers, A. Hopper. H. Southard; denominational schools, C. P. Williams. A. S. Ingman. Jas. Bennett; foreign missions, R. T. Ellis. Jas. T. Wilson. Jas. Owen; finance, John Baker, J. F. Goodman. Henry Short; Sabbath schools, E. D. Fortner. Wm. Haydon, J. A. Mathis. Eld. R. B. Carnett preached Saturday night; subject, 1 John 1:10. Eld. W. D. Clark preached Sunday; subject, "Is life worth living?" Eld. T. A. Davis preached Sunday; subject. Rev. 22:17. Eld. J. H. Stinecipher preached Sunday night; subject. "The great Salvation."

On Monday morning I. M. Beckner presented report of home missionary and missions. Eld. J. H. Highfill labored 144 days: 101 professions: 81 baptized and 13 received by letter: ordained 4 deacons: received \$90.55: \$53.45 due the missionary, which was promptly paid. The report was quite encouraging, and after the reading of the report and the resolution to employ a missionary for another year, Eld. J. H. Highfill was chosen, and authorized to go into the destitute fields and preach the word.

The subject of foreign missions was next presented by R. T. Ellis. God, in his commission, declared that repentance and remission of sins should be preached in all nations, beginning at Jerusalem, where they were endued with power from on high, that those who sit in darkness might be brought from darkness to light, and turned from the power of Satan unto God. We therefore urge the importance of prayer. Then reference was made to them who plead for His Son. Paul was bound in prison, but his prayer was heard. Peter, also, was in prison and the Lord heard the prayers of the brethren for him. Therefore, we say to the

brethren. cease not to pray and to help. and say to our missionaries, "Go forward. you shall have our prayers and financial aid." \$46.50 was raised for this work.

Eld. A. S. Ingman next reported denominational schools: Dear brethren. from experience and observation we are convinced that it is best to run our schools under denominational control. A school of such a character is a strong center of influence. From it educated men and women are sent out to train the youth of our land. and to teach and defend our doctrines. Such a school we have in Southwest Baptist college. located in our midst. We feel assured that the board of trustees and the faculty are making every effort to make this the best school in the west. The school needs support. and we call upon all lovers of truth and education to give it all the support they can. both in patronage and money.

Pending this report some strong appeals were made to the association to rally to the assistance of the school and clear the house of the present debt. and put their children in school at once.

Brother Jas. A. Mathis brought up a report from the committee on Sunday schools: Eight churches have Sunday schools. Bolivar. Mt. View. Enon. Rose Hill. New Hope (Dallas county). Reynolds Chapel. Pleasant Hill and Brush Grove. This, indeed, denotes improvement. Let us labor and hope and pray that all the churches will be blessed with Sunday schools.

Eld. Mark Harris. from committee on periodicals, says: We would recommend the Bible. the book of books, to be read and studied. We would also recommend that our denominational literature be kept in our houses, churches and Sunday schools.

Brother A. D. Powers, from committee on intemperance, would say: Whereas, Intemperance is killing its thousands yearly, and spreading distress all over our land, and sending its millions to despair and hell, be it therefore, Resolved. That this association recommend total abstinence from intoxicating liquors, and that we teach our children that it is a disgrace to use the intoxicating cup, and that we discountenance the right to sell the same. Therefore be it further resolved, that we are in sympathy with anything that has for its object the prohibiting of its manufacture or sale.

W. E. Hoover, from committee on Obituaries, tells us of 26 persons who have been stricken off our church rolls and left the church militant to enter the more glorious realities of the church triumphant. Only three of these names are given. Deacon Obediah Ashlock, who died January, 1886; Sister Mary Worthan died February, 1886; Sister Sharp died April, 1886.

Brother J. F. Goodman reports the financial work of the association for the year ending with this session: For home missions, \$144.00; foreign missions, \$46.50; pastor's salaries, \$1,392.00; incidental expenses, \$131.15; Sabbath school, \$208.00; printing minutes, \$24.50. Next association at Senter church Wednesday before fourth Sunday in September, 1887.

Freedom association met at 11 A. M. with Senter church, Humansville, Polk county, Missouri, Wednesday, September 21, 1887. Eld. J. H. Stinecipher called association to order. Prayer by Eld. J. S. Buckner. S. D. Tidwell clerk pro tem. Eld. J. S. Buckner preached annual sermon. Twenty-five churches were represented by letters and delegates. Eld. T. J. Akin elected moderator, J. L. Kinder clerk, A. Hopper treasurer. Constitution and by-laws were read, and corres-

ponding delegates and visitors invited to seats with privilege of counsel, but not to vote. Eld. Charles Ingram of Cedar County association; Eld. M. Thrailkill of Zion association; Eld. Joshua Hickman of General association; Eld. J. S. Buckner of State Sunday School work.

Some new committees were added as follows: District missions are defined to be within the limits of Freedom association; State missions belong to the State of Missouri; Home missions to the southern states, or under the supervision of the Southern Baptist Convention; foreign missions to foreign lands. Ministerial education is also added. The following committees were named by the Moderator: On arrangements, J. W. Haines, S. D. Tidwell, A. Hopper; home missions, J. H. Stinecipher, B. F. Chamberlain, E. D. Fortner; periodicals, J. W. Burks, J. P. Brownlow, Benj. Wingo; obituaries, W. S. M. Barnett, J. A. Mathis, J. H. Kepler; intemperance, J. H. Stinecipher, E. Beck, J. L. Kinder, D. E. Schofield; denominational schools, Dr. J. E. Loafman, J. P. Brownlow, James Brock, P. M. Hardy, W. H. Branham; foreign missions, J. C. T. Wood, G. M. Botts, J. F. Ingram, Thos. Semands, G. W. Williams; finance, A. Hopper, N. S. Harrill, A. J. Lower; Sabbath schools, W. McGee, S. J. George, W. A. Burks, A. Voris, J. Barclay; State missions, J. C. T. Wood, J. W. Pope, B. F. Chamberlain; ministerial education, J. W. Burks, M. L. Leach, S. Mapes, J. W. Haines, D. E. Schofield; religious exercises, J. W. Burks, S. J. George, A. Hopper, John Molder; district missions, B. F. Chamberlain, Thos. Semands, J. C. T. Wood, E. D. Fortner, W. H. Branham.

Committee on arrangements report: 1, association to be called to order by the moderator; 2, introductory sermon; 3, temporary organization; 4, roll of churches called; 5, per-

manent organization; 6, admission of new churches; 7, appointment of committees, viz: On a, arrangements; b, home missions; c, foreign missions; d, State missions; e, district missions; f, denominational schools; g, ministerial education; h, periodicals; i, Sabbath schools; j, religious exercises.

Every report brought in is full of earnest entreaty, supported by statistics and cogent argument, so much so that if space would permit we should publish them entire. Brief mention must suffice.

On ministerial education it is recommended that young men bearing evidence of a call to the ministry be encouraged to consecrate their talents to the Master's service, and that the churches of this association assist them in their preparation. To this end it is urged that Baptist parents send their sons and daughters to the Southwest Baptist college to obtain that broad culture so essential to our life and growth.

On denominational schools there is a similar plea, with further incentive to the support of the above-named school. The names of Allison, Maiden, Elliott, Ayres, Brownson, Bowerman, John Young and his sister, Emma Young, are mentioned out of a host of worthies who are filling important places in the Master's service.

On Sabbath schools it is stated that a little over half the churches in Missouri are without Sunday schools. Twelve churches report Sunday schools in our association. \$4.00 collected for Sunday schools.

On intemperance, the committee depicts in glowing terms the sin of intemperance, resolutions are offered, invoking all good citizens, our government, and God Almighty to come to the rescue and put down this monster evil.

On the subject of home missions we are told of the crying need in our Southern Baptist convention district, embracing the southern states, Mexico, Cuba, etc. Bros. Hyde and Marston deserve our prayers and hearty support. Our preachers are requested to preach one sermon each, through the year, on this subject. The destitution of the district is proportionate to the larger fields. Only the trouble is that nine-tenths of all contributions is given by one-tenth of the church members. The proportion of expenditure is 98 per cent. at home and 2 per cent. abroad. Also, there is one minister for every 600 persons in America, and in foreign lands one minister for half a million. Pastors are recommended to preach on missions and take collections for foreign missions, and it is desired that the sisters take collections for Miss Emma Young, our missionary in China.

On periodicals, the importance of religious literature is insisted upon. The three periodicals in St. Louis and the American Baptist Publication society of Philadelphia are highly recommended.

On obituaries, we have the statement that 27 of our number have passed to that bourne whence no traveler returns, but no name is given.

On state missions, 40 men are employed, 1,500 souls converted. Each church is asked to set apart one day in the year for solid work, and importunate prayer and liberal contribution.

On finance, we have the four distinct branches clearly outlined of our mission work, viz: District, state, home and foreign. There were raised for district missions, \$10; state, \$21.50; home, \$137.55; foreign, \$60.00; for Sabbath schools, \$71.00; for printing minutes, \$25.70. By resolution it was ordered that a Sunday school board be named,

whose duty will be to hold Sunday school institutes in our bounds, to collect and report in full the Sunday school statistics to next association. Said board consists of brethren J. W. Burks, J. P. Brownlow, M. L. Leach, Thos. Semands.

Next association to meet with the church at Buffalo, Dallas county, Missouri, Wednesday before the fourth Sunday in September, 1888. Eld. T. J. Akin to preach annual sermon, Eld. J. C. T. Wood alternate.

Freedom Baptist association met with the church at Buffalo, Dallas county, Missouri, Wednesday, September 19, 1888, at 10:30 A. M., Eld. T. J. Akin in the chair. Prayer by Eld. D. R. Jones. Eld. T. J. Akin preached annual sermon at 7:30 P. M. The roll of churches was called and letters from the churches read and delegates received as follows: Bethel, Thomas Gann, C. Burkley; Bolivar, Elds. J. W. Haines, J. M. Wheeler, R. E. Burks, J. F. Hampton, W. C. Armstrong, Bros. A. J. Lower and J. T. Wilson and Sister Ida Utley; Buffalo, M. G. Lovan, M. Harris, J. P. Brownlow; Elkton, E. N. Jerome, Jas. R. Bass, A. S. Vaughn; Enon, James Ballenger; Campbell's Grove, N. S. Harrill; Concord, W. W. Hamilton, R. C. Sell; Mt. Olive, Polk county, James Northern, J. A. Johnson; Mt. Olive, Dallas county, J. M. Pfeifer, E. D. Fortner, A. C. Barnett; Mt. Pleasant, S. P. Williams, Norris Creek, J. N. Beckner, W. E. Hoover; Mt. View, B. F. Chamberlain, John Harrell, H. H. Richter; Mt. Zion, Polk county, J. L. Kinder; Mt. Zion, Dallas county, J. W. Jones, J. D. Newport; Macedonia, W. D. Cheek, W. A. Standley; New Prospect, A. J. Redd, S. Mapes; New Hope, Polk county, A. J. Mead; New Hope, Dallas county, J. H. Stinecipher, W. W. McGill, W. H. Short, J. A. J. Baker, H. Southard; Oak Grove, John Lightfoot; Pleasant View, Richard Brown, John David-

son, J. J. Vickery; Reynolds Chapel, Jas Mayfield, Mark L. Reynolds; Senter, J. W. Burks, J. L. Strader, Mrs. J. L. Strader, Eld. and Mrs. T. J. Akin; Turkey Creek, Wm. Owens, J. C. T. Wood; Weaubleau, Timothy Martin. Three new churches were received, viz: Louisburg, Dallas county, Dunnegan Springs and Fairplay.

Eld. T. J. Akin was elected moderator, J. W. Burks clerk, and M. G. Lovan treasurer. The church at Pleasant Hill being divided, sent two sets of delegates and letters, whereupon the association appointed a committee, viz: M. L. Reynolds, J. M. Wheeler, J. P. Brownlow, J. C. T. Wood and J. O. McGee, to examine and report upon the rights of the two sets of delegates to seats in the association. Their report was that neither were entitled to seats.

Visitors are supposed to have a different status from corresponding delegates. The following, perhaps, would fitly represent the case: A visitor comes of his own accord to the association, while a corresponding delegate comes with a recommendation from some church or association. Both classes are received and invited to participate in the counsels, but not to vote. For the sake of brevity both classes will be spoken of as visitors. Eld. G. W. Black of Oregon, formerly of Greene county, Missouri; Eld. D. R. Jones of Old Path; J. H. Smith, of Zion; Eld. D. P. Brockus of Greene county; Eld. J. Hickman, of General association were welcomed to seats.

The roll of committees being appointed, now begin to bring in their reports. The first one was on periodicals: "In order to counteract the baneful influence of pernicious literature of the age, it is necessary that Baptists awake to the importance of occupying the field with a sound literature. In addition to the Bible, every family should be supplied with

good religious books and periodicals. To this end we recommend that each church and Sunday school establish a library of suitable reading in their own locality. Also, the Central Baptist, the American Baptist, Ford's Christian Repository, American Baptist Publication Society of Philadelphia, National Baptist Publication company of St. Louis, are all highly commended.

The committee on obituaries tell of 22 deaths, but no names are given. The committee earnestly request the churches to see that short obituary notices accompany the death reports.

The committee on arrangements have eight fundamental facts in their business roll. They are: 1, call the association to order; 2, devotional exercises; 3, introductory annual sermon; 4, reading letters and enrolling delegates; 5, admission of new churches; 6, permanent organization; 7, appoint committees, as follows: on, a, religious exercises; b, arrangements and order of business; c, periodicals; d, district missions; e, Sunday schools; f, denominational schools; g, ministerial education; h, state missions; i, home missions; j, foreign missions; k, temperance; l, obituaries; 8, appoint time and place for next association and person to preach the introductory sermon.

The committee on district missions speak of great destitution in our district. A great many communities have no preaching, and the churches have a supply but one-fourth of the time. But few pastors are able to give their whole time to the work. It is desirable and earnestly requested that the churches give greater contributions, so that pastors may be able to preach every Sunday in their own churches, and also do the work of evangelists in the destitute neighborhoods. That a missionary be employed for all his time, and that a

missionary board be elected by the association to control the work and raise funds to pay the missionary. Also auxiliaries should be appointed in all the churches to aid the board in the furtherance of this God-given enterprise. There was raised in cash and pledges for district missions \$156.75. There was also in the treasury \$46.75 of uncollected pledges and cash. The executive board recommended the association be divided, having one district east of the Pomme de Terre, and the other district west of this river. It was so ordered, and Eld. J. N. Stinecipher is to labor in the eastern and Eld. J. F. Hampton in the western district, Eld. G. W. Sherman to labor in both as general missionary. The first two were employed for three months, the latter for the year.

State missions embraces the state of Missouri. Fifty-six men are employed by the general association, who report at the end of the third quarter, 1,280 conversions, 700 baptisms, and more than \$15,000 given during the year for church building, Sunday schools, and for the payment of missionaries.

Home missions embrace 19 states, one territory and an important interest in Cuba. The executive board that controls this work is located in Atlanta, Georgia. They report for the last fiscal year 3,923 baptisms, 119 churches constituted. Another board is located in New York, whose work covers an area from the Atlantic to the Pacific, and from Mason and Dixon's line to the extreme north. They report for the past year 678 missionaries, \$552,314 expended, 3,300 baptisms, 129 churches constituted, 63 church houses built, and 17 schools of learning.

Foreign missions embrace the world. So wide a field that an extended report would cover more paper than could

be retained in the mind of an ordinary thinker. Great good has been done, but the greater good remains to be done. Millions are in a lost condition, with here and there one that is saved. "Go ye into all the world and preach the gospel to every creature," etc. "But how can they hear?"

Committee on finance report amounts received and expended: Home missions, \$54.35; foreign missions, \$25.90; state missions, \$31.95; district missions, \$166.30; pastors' salaries, \$1,725.15; incidental expenses, \$83.80; Sunday schools, \$157.55; printing minutes, \$30.05; building expenses, \$1,866.00; education, \$115.35.

Shall we now mention the living workers in the ministry? They will soon be gone, passing away, one by one:

T. J. Akin, G. M. Alexander, S. W. Ailey, G. M. Botts, R. E. L. Burks, J. R. Callaway, I. W. Canfield, W. D. Cheek, W. J. Denton, E. D. Fortner, R. C. Gilmore, A. Harris, W. E. Hoover, M. Harris, J. F. Hampton, J. W. Haines, G. H. Higginbotham, J. F. Ingram, T. S. M. Mead, A. J. McKinney, G. W. Pfeifer, J. H. Stinecipher, N. J. Stinecipher, M. Slaughter, L. Scrivener, J. C. T. Wood, G. L. Wilson. Licensed ministers are: J. A. Mathis, W. C. Armstrong, Berry Scroggins, W. J. Joyner, Thos. Seamands, R. G. Mitchell.

The next meeting of Freedom association is to be with the church at Oak Grove, Polk county, Missouri, on Wednesday before the fourth Sunday in September, 1889, at 10 A. M. Eld. J. H. Stinecipher to preach the annual sermon, Eld. J. M. Wheeler alternate.

Freedom Baptist association met with the church at Oak Grove, Polk county, Missouri, Wednesday, September 18, 1889, at 11 A. M. J. W. Burks called association to order. Eld. J. C. T. Wood moderator pro tem. Prayer by Eld. G. W. Sherman. Annual sermon by Eld. J. H. Stinecipher deferred till 11 A. M. the 19th. Twenty-six churches represented by letters and delegates. Four new churches added,

Prairie Mound, Salem, Sharon and Bethel. Pleasant Hill being still divided. the two bodies seek admission. but pending the consideration of admission a committee was appointed to examine their claims and report to the association at its next meeting. The committee was Dr. W. H. Burnham, J. P. Brownlow, J. L. Kinder, Eld. T. J. Akin, Eld. W. J. Denton, I. M. Jones, C. W. Hamlin.

On periodicals we have a repetition of last year's report. On Sunday schools some increase in interest. A board of five members is recommended. Immediately the following brethren were appointed a Sunday school board. viz: J. W. Burks, C. W. Hamlin, Wm. Degraffenreid, J. L. Kinder, B. F. Chamberlain.

The general missionary, Eld. G. W. Sherman, submitted his report: "Days labored, 227; number sermons, 180: professions, 172; baptized, 76; witnessed baptisms, 47; received on field, \$101.65; received from board, \$142.00: balance due me, \$52.55. Helped organize three churches and assisted in the ordination of three ministers and four deacons."

Eld. J. F. Hampton, of the western part of association, reports 56 days work, 50 professions, 22 baptized; organized one church with, at present, about 60 members, who built a house of worship costing about \$1,000; collected on field, \$16.15; received from board, \$54; due me, \$70.15. Eld. N. J. Stinecipher, of the eastern district, reports 50 days labor, 55 professions, 13 baptized: \$62.50 received. The amounts due the missionaries have been promptly paid.

Committee on district missions recognize the hand of God in the work of the past year, but discern a deplorable destitution in our bounds and recommend the appointment of five men, good and true, as an executive board, who may ap-

point a missionary at this session, to travel and preach and collect money on the field; and further, that the messengers of this association shall constitute an auxiliary board to assist in collecting funds. The moderator appointed B. F. Chamberlain, T. J. Akin, I. M. Jones, J. L. Kinder and A. J. Lower said board. Cash and subscription for district missions, \$115.25.

A lengthy report is given concerning the denominational schools, in which reference is made to the college at Bolivar, an institution every way worthy of the sympathy, support and sustenance of the people amongst whom it is located, and especially the Baptist fraternity, who should rejoice at the prospect of literary and religious culture in their immediate vicinity. The college is free from debt. Its faculty is competent, laborious and earnest. The scale of prices for tuition is not exorbitant. Let all persons who desire advancement in science, and the adornment and elevation of the human race, hasten at once to the solution of the great problem of human enlightenment. The committee on ministerial education have a subject so nearly akin to the foregoing, that for all practical purposes, it might have been included. Provision has been made in the college for the education of ministers, by admitting them to free tuition, except, perhaps, a small contingent fee, which is intended to be for the support of a janitor or for some incidental expense.

State missions now are presented for the consideration of the association. We still hear the cry of destitution and lack of means; but Eld. Joshua Hickman is present to represent that interest, and in his inimitable way raised the amount of \$35.05. For district missions there was raised in cash and pledges from churches and individuals, \$115.15; for home missions, \$1.90; foreign missions, \$24.00. The

subject of home missions was amply discussed. Foreign missions received due attention. The subject of temperance comes in with its usual burden of warning and timely suggestion, saying, if there were no dram-drinkers there would be no drunkards. If there was no tobacco used, there would be more money for the spread of the gospel. Ministers are requested to preach on the subject of temperance in their churches, and to work for prohibition. Obituaries follow with a list of names of our fellow workers who have laid down their weapons of warfare, and have gone over to take their places amongst the redeemed. They are:

Maria Wilson, Martha Ingram, S. M. Blakey, Margaret Cossins, Sallie Claypool, M. G. Lovan, C. A. Jennings, A. S. McPheeters, Matthew Alford, Phœbe Beck, Jackson Newport, Sister Barrick, Mollie Hale, Mary Pfeifer, Alex. Burks, Sister Harris, Levinda Hutchinson, Polly McQuillan, Sister Millsap, Elizabeth Neil, J. W. Gilliam, Thos. McDaniel, Thos. Dotson, and William Watson.

The churches of Dallas county having withdrawn for the purpose of forming Dallas County Baptist Association and, whereas, the membership now of this association is almost entirely within the limits of Polk county, therefore be it resolved that Article 1st of our Constitution be amended by striking out all after the word "The," in the first line of said article and insert in lieu thereof the words, "Polk County Baptist Association," so that said Article when so amended shall read as follows: "Art. 1. This association shall be called the Polk County Baptist Association."

The amounts paid out this year for church building, repairs, college and mission work, \$11,639.47. The next association to meet with the church at Concord, Wednesday, September 24, Dr. W. H. Burnham to preach the annual sermon and Eld. J. F. Hampton alternate.

Pursuant to adjournment, the Polk County Baptist association met in its 24th annual session with Concord Baptist church, Polk county, Missouri, Wednesday, September 24, 1890. Prayer by Dr. W. H. Burnham. Eld. J. W. Haines moderator pro tem. A special committee on credentials was appointed, who made a partial report recommending the reception of all the messengers and letters of the churches to this association, except Rural Hill and the two bodies called Pleasant Hill. The association then proceeded to the enrollment of churches and delegates. Permanent organization resulted in the choice of Eld. J. C. T. Wood moderator, C. W. Hamlin clerk, A. J. Lower treasurer, Eld. J. F. Hampton assistant clerk. Dr. Burnham was called to the chair while the moderator made up a list of the committees. Visitors were Dr. A. F. Baker, secretary of state mission board; Eld. W. W. Palmer, of Old Path association; Eld. D. P. Brockus, of Greene County association; Eld. J. A. Newport, Webster County association, and Elds. D. T. Baucom, W. C. Armstrong and M. Slaughter, of Springfield, Mo. Brighton church was received on letter from Greene County association. Eld. J. W. Mayfield, of Greene County association, and Eld. E. D. Fortner were invited to seats.

Dr. A. F. Baker preached on the subject of Christian giving, 1 Cor. 16:2. Took up collection for state missions, cash, \$23.10, pledged, \$5. Thursday morning, September 25, Dr. W. H. Burnham delivered the annual sermon, subject, 1 Cor. 1:20, earnestly and eloquently spoken.

Let us review the different phases of mission work as reported severally by the committees. District missions give some hopeful signs of improvement. Help is needed at Cooper school house, Pleasant Hope and Morrisville. An executive board and missionary recommended, and auxiliaries

in the several churches. On state missions, Dr. Baker says there are 50 missionaries in the employ of the state board. Fifty churches and associations are making piteous cries for help, but there is not money enough for but very few. Could our association be in sympathy with the general association they could be mutually benefitted. For home missions it is recommended that collections be taken up in every church at stated times for this extensive work. The foreign mission field is so vast as to bewilder the bravest heart. Yet the solemn injunction is laid upon the hearts of many, "Go ye into all the world and preach the gospel to every creature."

The missionary, Eld. J. F. Hampton, reports his work for the past year: Labored 208 days; preached 225 sermons; 186 professions; 136 baptisms; 197 added to the churches; organized 1 church (Morrisville); organized 4 prayer meetings and 1 Sunday school; assisted in ordination of 2 ministers and in dedication of 1 church house; collected on the field, \$132.41; received from the board, \$74.85; balance due missionary, \$109.74; which was promptly paid by the delegates at the association.

The committee on periodicals recommend the usual publications of St. Louis, with one new applicant for our patronage, the Baptist and Messenger, published at Springfield, Mo. The importance of religious reading cannot be properly estimated. The editor of the Central Baptist claims that one person was converted on reading his paper.

The Sunday school committee recommend that a convention be held semi-annually at some suitable time and place. B. F. Chamberlain was appointed president, C. W. Hamlin secretary, A. J. Lower treasurer, and a vice-president in each church in the association. A constitution was published defining the powers and duties of the officers and aims and de-

signs of the institution. The committees on denominational schools and ministerial education report the utility of both, and mention the fact of the two schools in Southwest Missouri, the Pierce City Baptist college and the college at Bolivar, with a strong appeal to all citizens, and especially Baptists, to patronize the school in their midst.

The name of a few of our yoke-fellows whom the Lord has called from the confines of death to eternal life are Sister M. O'Neil of Fair Play, Brother Hall of Brighton, Brother J. K. Dyall of Brighton, Brother Frank Dyall of Brighton, Sister Victoria A. Gilmore of Slagle church, and Sister Martha Gordon of Pleasant Hill church. More extended notice will be given in third division of this book. The committee on finance report amount expended for pastors' salaries, building and repairs, missions, Sunday schools, printing minutes, college, in all \$2,748.58. The next meeting of the association to be with the church at Brighton on Tuesday, August 11, 1891. Eld. J. C. T. Wood to preach the annual sermon and Eld. J. F. Hampton alternate.

The Polk county Baptist Association met in its twenty-fifth annual session with the church at Brighton, Polk county, Missouri, on Tuesday, August 11, 1891, moderator in the chair. Devotional exercises conducted by Dr. W. H. Burnham. Eld. J. C. T. Wood preached annual sermon, subject, "The Relation of Church and Pastor." Brother J. L. Kinder was appointed assistant clerk. Twenty-two churches were enrolled with their letters and delegates. Rock Prairie church, of Greene County association, was received. It was advised that the association aid the church at Humansville in the vindication of the character and faith of its pastor. On permanent organization, Eld. J. C. T. Wood was elected moderator, J. L. Kinder clerk, B. F. Chamberlain treasurer.

The following visitors were announced: Eld. W. C. Armstrong, of Lawrence County association, Eld. R. G. Mitchell, of Dallas County association, Eld. S. M. Brown, corresponding secretary of state board, Eld. W. H. Williams, editor of Central Baptist, Eld. D. P. Brockus, of Greene County association, brother W. L. Boyer, corresponding secretary home mission board. The time and place for the next meeting of Polk County association is to be at Fair Play on Tuesday before the third Sunday in August, 1892, Eld. W. H. Burnham to preach the annual sermon and T. J. Akin alternate. Eld. Isaac Ingram was enrolled as a visiting brother.

Fourteen committees were set to work with proper subjects assigned to them. The first to report was on arrangements. It is published with the rules of order. It includes one more on religious exercises, which committee is usually the delegates of the church with which the association meets.

The second report was on district missions. A board of five brethren is recommended in addition to the moderator and clerk who shall constitute an executive board. The messengers from each church shall constitute an auxiliary committee to collect money and assist the executive board. A missionary should be selected by the association for the ensuing year, who should visit weak churches, preach to destitute fields, do colporteur work, organize Sunday schools and collect money on the field. A majority of the board to constitute a quorum. It is also advised that our association co-operate with, and ask aid from the general association. \$152.40 was pledged at once to support the missionary. Eld. J. F. Hampton was elected for the ensuing year.

The third report was on state missions. Nearly 3,000,000 population in Missouri, 2,400,000 "without God and without

hope in the world." A large per cent of this population is German. The general association spent \$14,800 in state mission work. \$20,000 in building church houses. There are now about 40 men employed as missionaries in the state. Dr. A. C. Rafferty and Dr. A. F. Baker are general missionaries for the two halves of the state. Polk County association is solicited to aid the state board to pay its present indebtedness of \$4,800.

The fourth report is on periodicals. The usual and forcible argument is put forth in regard to religious reading, and the commendation of the St. Louis Baptist publications.

The fifth report was on foreign missions. The committee would enforce the idea and rivet home the duty of carrying the gospel into all lands, and insist upon it that ministers persist in teaching the people the duty of making known the way of life to those that sit in darkness and in the shadow of death.

The sixth report would tell of the blessing of intellectual attainments when connected with religious influences. Such is the case in Southwest Baptist college, as facts will show. Pierce City college also affords ample opportunities of doing good. These are recommended by the committee and adopted by the association. Cash and pledges for the Southwest Baptist college. \$34.15.

The seventh report is in regard to ministerial education. It is stated as a truism that the preacher is to be the teacher, and the teacher must know more than the taught. Other denominations are filling the land with educated preachers. Baptists must educate to keep pace with them. God does not depend upon the educated, for He could save the world by one word of His power, but He chooses for His leaders on earth men of strong mind and willing heart, and puts it

into their hearts to prepare by the most vigorous exertion to qualify their minds to impart instruction to their fellow men. Moses spent 40 years in the courts of Pharaoh. Paul spent many years at the feet of Gamaliel. Timothy spent his time from childhood in the study of the Scriptures, and yet he was commanded to study that he might be a man approved, that he might rightly divide the word of truth.

The eighth report was on Sunday schools. Seventeen of the 23 churches report Sunday schools. Seven conversions are reported as the result of Sunday schools. A convention was organized in order to foster the Sunday school interests, brother B. F. Chamberlain president, brother W. D. Wimpey secretary, brother W. C. Degraffenreid treasurer, and a vice-president in each church was named. 1032 scholars reported in the association. At this stage of proceedings Eld. S. S. Pike reported 50 days labor as missionary, 30 professions, 3 baptisms; collected on the field, \$10.45; for which work he received \$62.50.

The ninth report was on home missions. Brother W. L. Boyer represents this enterprise. He says there are two boards, one at New York and one at Atlanta, both represented by one agency in Missouri. 300,000 Indians and 8,000,000 Negroes certainly demand the prayerful attention of every association in the land, to say nothing of millions of Caucasians who are lost. Last year these bodies employed 1,354 missionaries; they aided in building 1,200 church houses, organized 600 churches and mission stations, established more than 500 Sunday schools, and baptized 9,749 men and women. \$12.71 was contributed to this work.

The tenth report was on temperance. Brother Thos. Cossins and Sister Ula Williams, the committee, would say: The theory of temperance as taught in our day reaches out

to the utter prohibition of the traffic in alcoholic liquors; but while the theory is good, we believe the time has come when simple theorizing on so important an issue is criminal in the highest degree; that a dutiful regard for the purity of our social fabric, the protection of our youth, the economical administration of our governmental affairs, requires that we rise in the strength of Israel's God, and with united voice declare that local enactments are insufficient in the removal of so great a crime as intemperance. A prayerful consideration of this important subject is respectfully solicited.

The eleventh report is on obituaries. Twenty-two of our members have bidden us a brief farewell to enter into the fuller fruition of earthly hopes and aspirations. The few names we have will be considered in the third division of this volume. The twelfth report is on resolutions, in which occurs the usual direction to the clerk in regard to printing minutes and their distribution, the tender of thanks to the church and community for entertainment, etc. The thirteenth report was on ministers' names and post-office addresses. An extra committee was appointed and reported on family devotions, a very important duty. The fourteenth report was on finance; \$3,054.96 total expense last year.

The Polk County Baptist association met in its twenty-sixth annual session with the Baptist church at Fair Play, Polk county, Missouri, on Tuesday, August 16, 1892, at 11 A. M. Called to order by the moderator. Devotional exercises conducted by Eld. W. H. Burnham, D. D., who also proceeded to preach the annual sermon, subject, John 14:15, Baptist "Close Communion." The Doctor handled his subject with his characteristic ability for over an hour, giving able reasons for its practice, and showing its consistency from a Bible standpoint. Twenty-three churches were

represented by letter and delegates. Three new churches were received, Slagle Creek, Providence and Mission Chapel No. 2. Committee on credentials was appointed, Burnham, Chamberlain, Gordon, Gilmore and Newport. Visitors were invited to seats, Eld. W. H. Williams, editor Central Baptist, S. M. Brown of Kansas City, corresponding secretary state board. Eld. Brown gave us a song, "Dying From Home And Lost," which must be heard to be appreciated, for nobody but Brown could give it the emphasis. He and Eld. Williams gave us such helpful sermons during the session. Eld. G. W. Hyde of Missouri Baptist Sanatorium gave us an excellent discourse, subject, Jas. 5:20. Eld. N. O. Sowers of A. M. B. P. S., Eld. J. J. Parton and Eld. J. L. Leonard of Webster County association, Eld. W. C. Armstrong of Lawrence County association, Eld. T. Peterson of Greene County association, Eld. E. D. Fortner and Jas. McDaniel of Dallas County association, Eld. Wm. McCord Gilmore of Cedar County association.

At this point the association went into the election of officers for the ensuing year, Eld. J. C. T. Wood moderator, J. L. Kinder clerk and B. F. Chamberlain treasurer. Rock Prairie church failed to produce a letter; it was agreed to receive the delegates as honorary members. The time and place for the next association was then taken up, and it was decided to meet with the church at Turkey Creek on Tuesday before the third Sunday in August, 1893, Eld. R. E. L. Burks to preach the annual sermon and Eld. R. C. Gilmore alternate. The missionary report was taken up. Eld. J. F. Hampton was sent into the field and labored nine months, \$375; 75 professions, 60 baptized, 65 additions to the churches, 3 Sunday schools organized; profit on books, \$30;

received from state board, \$25; sold a great many Bibles, Testaments, tracts, and such useful works as "Grace Truman," "Infidel's Daughter," Bunyan's works, "Fatal Ring," and others. The outlook for the district embracing our county limits is hopeful as compared with the years gone by, but there is great and pressing need for more earnest labor, and the committee urges the employment of all the available means within our reach. \$132 cash and pledges were secured for future work. A part of this was paid over to the missionary, as the association was in debt to him \$71.70; the whole debt, however, was paid.

Committee on arrangements have nine fundamental considerations confronting them. 1, call to order; 2, devotional exercises; 3, introductory or annual sermon; 4, appointment of committee on credentials; 5, calling roll of churches, reading letters and enrolling delegates; 6, permanent organization; 7, admission of new churches; 8, time and place for next association and for preaching annual sermon; 9, appointment of committees: a, religious exercises; b, arrangements and order of business; c, district missions with report of executive board; d, Sunday schools; e, denominational schools; f, ministerial education; g, state missions; h, home missions; i, foreign missions; j, obituaries; k, temperance; l, resolutions; m, ministers' names; n, periodicals; o, finance.

The question of religious reading is an all-absorbing one when we consider the stream of corrupt literature that is mentally digested day and night by the people, especially the youth. Observe the character of the mail matter, and examine the book stores, and see the exciting title page and examine in this connection the catalogue of crimes and those who commit them, and the most indifferent observer will soon see that it is time to call a halt, and revise our reading, and

place before our youth such reading as will be profitable to them in future years. The Baptist periodicals of St. Louis are highly commended. No little attention is given in the present age to higher learning. The fact is reiterated and the argument enforced that literary advancement with true religion is a happy combination, and is even essential to the well being of the individual, as well as the society of individuals. And we should hail with infinite relish the instrumentality through which this combination may be effected. To this end the denominational school is established, that it may have the more vigorous support, and the more assiduous care. The Baptist College at Bolivar is in this line and commends itself to the candid and liberal. The people in the immediate vicinity have come to its aid more than once, and yet the institution makes a generous return and ample recompense. Ministers are here aided year by year with tuition and much moral support. The state mission work is represented by Eld. S. M. Brown of Kansas City. \$8000 is to be raised by October to clear the state board from debt. The board has aided Polk county and now asks aid. Collection was taken in cash and pledges of \$60.25. A new interest now claims the attention of the brethren. A Baptist Sanitarium at St. Louis, under the care of Dr. W. H. Mayfield has done great good and gives promise of still greater usefulness. Eld. G. W. Hyde represents this much needed institution.

The committee on foreign missions quote Acts 1:8, "Ye shall be witnesses of me in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." The heathen are holding out their hands to us, beseeching us to send the gospel to them. Shall we disappoint them? Some of our people have gone to them. We hope to see many others ready and willing to enter the difficult fields. The

committee on obituaries give us the number, but only two names of those who have gone beyond; 20 members, who last year mingled their voices with ours in hymning the praises of the Great Redeemer. Deacon Jas. Goff and sister Artie Dean are the names.

The temperance question is brought before us and the association is enjoined to use all lawful means to eradicate the loathsome disease of intemperance from our commonwealth. It is further desired that the churches use unfermented wine in their communion service.

Home missions was represented by brother W. L. Boyer of Marshall, Mo. A house has been bought in Havana, Cuba, cost \$60,000; Eld. A. J. Diaz has done a great work in that field. Other parts, Mexico, Alaska, Canada, 15 southern states are under the fostering care of the executive board of the Southern Baptist Convention. \$15.75 was raised for that work.

In the Sunday school report, the committee speak of 26 churches that have Sunday schools with a general average attendance of 58 scholars. The following officers were chosen for the ensuing year: B. F. Chamberlain president, W. D. Wimpey secretary, Eld. Jas. Owen treasurer, and a vice president in each of the churches. Eld. S. S. Pike was elected missionary for the ensuing year. The board will pay him when at work in the field \$1.10 per day. The committee on resolutions recommend the publishing in full, the articles of faith, constitution, rules of decorum and order of business. Also, that scripture giving (one-tenth) would allay much of the trouble in raising money.

The Polk County Baptist association met in its twenty-seventh annual session with the church at Turkey Creek on Tuesday, August 15, 1893, at 11 A. M. Moderator, Eld. J.

C. T. Wood, opened exercises by reading Ps. 133, and after prayer Eld. R. E. L. Burks preached the introductory sermon, subject, Acts 24:15, "The Resurrection of the Dead." dwelling at some length upon the future resurrection and recognition of the body. Delegates enrolled as follows:

Brighton, S. S. Pike, C. L. Periman and Benj. Looney; Bolivar, J. L. Taylor, J. W. Haines, R. E. L. Burks, J. A. Newport, Z. T. Simmons, W. M. Delaplain, Martha Cossins; Campbell's Grove, T. B. Gordon, W. B. Cheek; Dunnegan Springs, J. A. Hopper, J. F. Hopkins, J. A. Campbell; Enon, R. Smith, Eld. J. M. Payne, M. H. Davis; Fair Play, J. H. Hopkins, J. O. McGee, Ben. Holmes; Mission Chapel No. 2, R. Gott; Mt. Zion, Wm. Hale, E. S. Murray, Wm. C. Degraffenreid, J. L. Kinder; Mt. Olive, J. A. Johnson, E. A. Dunaway, H. Newhart, Jas. Wise; Mt. View, W. S. M. Barnett, B. F. Chamberlain, J. W. Spilman, W. R. Pitt, W. B. Richter, C. Barnes, Jas. Fraser; Morrisville, Jos. Blakey, E. G. W. Scroggins; Oak Grove, W. H. Roberts, J. Creed; Prairie Mound, Jno. Kennon, J. M. Sims; Pleasant Hill, W. F. McKinney, R. Brown; Pleasant View, J. H. Hayden, J. A. Cunningham, B. Cox; Pleasant Ridge, Sam'l Neil, J. Blakey, Jas. Owen, R. S. Boone; Providence, W. A. Gilmore, M. A. Rowden, J. M. Looney, Jno. Thompson; Turkey Creek, G. R. Page, W. Owen, J. W. Parker, J. R. McDonald, C. L. Wood; Slagle Creek, Jas. Degraffenreid, Jno. Ballenger, Lon Ingram, G. W. Davis, J. P. Brock; Salem, C. Ashlock, G. W. Troyer; Senter, A. Hopper; Sharon, W. J. Eskew, W. D. Coats, W. D. Wimpey.

Committee on credentials was appointed consisting of J. L. Taylor, J. L. Kinder, J. W. Haines, T. B. Gordon and J. A. Campbell. They reported all the delegates entitled to seats except Concord, the church being divided on a local trouble, its delegates were not admitted to seats. Permanent organization was effected and Eld. J. C. T. Wood was re-elected moderator, J. L. Kinder clerk, B. F. Chamberlain treasurer. The visitors were Elds. J. S. Buckner, W. T. Holbert, C. F. Corum, Jno. Youngblood, Wm. McPherson, T. Peterson from Greene County association, Eld. W. T.

Campbell secretary state mission board, Eld. P. M. Johnson returned missionary from India, Eld. N. O. Sowers representative American Baptist publication society, Eld. J. F. Hampton of Lebanon, Eld. J. H. Stinecipher of Dallas county association, Eld. J. H. Burnett of Dade county, Eld. J. M. Bandy of Barry County association, Eld. J. B. Breech of Zion association, Eld. W. H. Williams D. D., of Central Baptist, St. Louis. The next meeting of the association to be at Mt. Olive on Tuesday before the third Sunday in August, 1894, Eld. J. A. Newport to preach the introductory, Eld. J. L. Taylor his alternate.

The regular committees were appointed and the association adjourned till 9 o'clock Wednesday morning. On the second day the association met and was called to order by the moderator. Prayer by Eld. W. T. Holbert. After roll call, Eld. J. W. Haines presented a gavel to the association from Eld. W. McCord Gilmore of Cedar county, the gavel being made from a piece of timber obtained from old Hopewell Baptist church, Cedar county, Missouri, which was accepted by the association. Committee on arrangements made their report. The constitution, rules of order and articles of faith as in the minutes of 1892 to be inserted in the minutes of the present year. Eld. J. S. Buckner spoke upon the report of Sunday schools. Only 15 Sunday schools were reported this year in the letters that were read. There were twenty-six last year. Why this falling off? More faithfulness and zeal is urged. At this point business was suspended to hear a sermon by Eld. W. H. Williams, D. D., of St. Louis, text, John 1:12,13, subject "Son-ship." 'Twas good to be there and hear him.

In the afternoon of the second day the report of district missions, the real ground of justification, or excuse for an

association. This was followed by a report of the missionary board. The missionary, Eld. S. S. Pike, reported 116 days labor at \$1.10 per day; 49 conversions; 53 members received. Report of denominational schools was advocated by Williams, Taylor and Burks. Ministerial education received the attention due to so important a subject. Religious literature was next introduced, in which it was clearly shown the urgent necessity of counteracting the baneful prevalence of pernicious literature, and to encourage the spread of sound religious reading.

The third day in the forenoon state missions were amply illustrated by Elds. P. M. Johnson, N. O. Sowers and W. T. Campbell. The general association was organized in 1834, a feeble band then, but now over 121,000 members; but there is much to do among 2,000,000 of non-church-goers, 36 county seats with no Baptist church. \$37.25 in cash and pledges was secured for state missions. Home missions includes in its field of operation the southern states, Mexico, the island of Cuba, and is under the direction of two boards, one at New York and one at Atlanta. A great work has been done, but a great deal more is yet to be done. Foreign missions opens up the whole world to be taken for Christ and redeemed by His blood through the gospel.

The committee on obituaries report 17 deaths, but few names are given. Sister Mary J. Organ was born 1839, died April 6, 1893; an exemplary Christian; Elds. J. C. T. Wood and F. M. Kelley preached her funeral at her request. The subject of temperance now engages our attention. The evils of our land are very great, and that of the sale and use of intoxicants is one of the greatest; every year our minutes exhibit a standing protest against the traffic in ardent spirits. The committees on the sanitarium, on resolutions, ministers'

names, finance, and the executive board, were all hurried through in the last hours of the association.

The twenty-eighth annual session of Polk County Baptist association convened with Mt. Olive Baptist church, Polk county, Missouri, August 14, 1894, at 10 o'clock A. M., Eld. J. C. T. Wood in the chair. Eld. J. A. Newport preached introductory, Ps. 119:130. All the churches represented but Senter and Concord, the latter being in disorder; Schofield church was admitted, the delegates being J. H. Gordon, D. P. Brockus, and sisters E. M. Brockus and D. E. Schofield. The association elected permanent officers, Eld. J. C. T. Wood re-elected moderator, J. L. Kinder clerk and B. F. Chamberlain treasurer. The place of holding the next association was Providence, about 12 miles southeast of Bolivar, and Tuesday before the third Sunday in August, 1895, the time, at 11 A. M.; Eld. D. P. Brockus to preach the introductory and R. E. L. Burks alternate. Visitors enrolled at the present session, W. L. Boyer, of Marshall, Mo., home missions, B. G. Tutt, D. D., of Liberty, Mo., foreign missions, M. W. Morton, from Webster County association, J. H. Stinecipher, Dallas County association. Regular committees were appointed. Brother John Inglis was received as messenger from Old Path association.

The second day, report of missionary board. Eld. J. L. Taylor labored 61 days; 16 conversions; amount per month, \$50, all paid. Collection for district missions was taken in cash and pledges, \$39.56. At this point Eld. W. T. Campbell, state secretary, and A. W. Payne were enrolled as visitors, and aided in discussion of religious literature. Brother Payne, who represented the Central Baptist, presented and defended the Central, as well as other good works. Brother Campbell presented report on state missions and

urged the brethren to lend their aid to lift the debt of \$9,000. He raised a collection of \$17.12 cash and \$1 pledge.

Sunday school report was presented by Eld. J. H. Stinecipher. Only 15 Sunday schools. Jesus who commands us to teach all, would charge us with sin if we fail to do this. Home missions were advocated by brother W. L. Boyer and others and \$11.55 was raised. Foreign missions were discussed by Eld. B. G. Tutt, \$9.55 raised. Third day the greatest part of the work to be done. Denominational schools, ministerial education, temperance, were ably discussed. Finance, resolutions were hurriedly passed. Obituaries, 23 deaths reported, Lou (Chandler) Coffman, Artemisia Ellis, Maggie Harrill, C. E. Stiles, E. C. Cavin, Eva Wilson, Jane Davis, G. W. Atwood, Anne Haralson, A. J. Pierce, Addie Cunningham, Sarah Harris, Augusta Northern, Mary Polly, are all the names reported. The statistical table gives a gain of two hundred members, a fact which should fill all hearts with gratitude.

The twenty-ninth annual session of Polk County Baptist association convened with Providence church Polk county Missouri, August 13, 1895, at 11 A. M., Eld. J. C. T. Wood in the chair. Eld. D. P. Brockus preached the introductory sermon, Mark 16:15. Brothers A. B. Bush and W. S. Askren were appointed to assist the clerk in reading letters and enrolling delegates. Every church in the association was represented and one new church was added to the list (Bismont); 28 churches enrolled. Eld. J. C. T. Wood was elected moderator. J. L. Kinder clerk, and B. F. Chamberlain treasurer. These with four others constitute the missionary board, the four consisting of Elds. J. W. Haines, T. J. Akins, D. P. Brockus and T. B. Gordon. Three of these may form a quorum for business. At this time Eld. T. J.

Akins was called to the chair, while the moderator retired to make up the committees. Eld. R. Harrison was appointed to preach the next introductory and Eld. T. J. Akins alternate; place, Pleasant Hill, time, Tuesday before the third Sunday in August, 1896. Visiting brethren were Eld. W. T. Campbell of Houstonia, Mo., representing state missions, W. L. Boyer home missions, A. W. Payne Central Baptist, Eld. W. B. Epps from Greene county.

Sixteen committees were appointed, and each brought his report with little variation from that of other years. There was no missionary work done, therefore no debt; some money in the treasury, and pledges taken from individuals for themselves, and for some of the churches. Solicitors were appointed to collect funds for the missionary, and brother B. F. Chamberlin was appointed to travel and preach in the bounds of Polk county, with the understanding the work will cease when the funds give out, or from any sufficient cause. The board, in making their engagement with him, sent a request to his church (Mt. View) asking for the ordination of Bro. Chamberlain. Collections were taken for several objects, viz: The four departments of missionary work, district, state, home and foreign. The work in each is not retrograding, but moving steadily on. There is a gratifying advance in Christian education, and still higher appreciation of denominational work. It is hoped the churches will co-operate with the schools and our young ministers will be judiciously aided. Literature and temperance are subjects that stir the heart of the philanthropist. No one, with the smallest percentage of humanity about him, but will be moved to protest against the dark tide of pernicious literature that sweeps over our land day and night, and the darker tide of intemperance that boasts unblushingly of its successful

conquest over the virtuous, the innocent and the pure. Some good reports are given concerning the Orphans' Home, the Baptist hospital and the Sanitarium, the society for the relief of aged ministers. Some respect is being paid to the dead; in a meager way the churches are gathering data and reporting the departure of their loved ones; too often it is the church letters read by the clerks give the number of deaths without name or date. The Sunday school is taking on new life.

The thirtieth annual session of Polk County association convened with Pleasant Hill Baptist church, Polk county, Missouri, August 11, 1896, and was called to order by the moderator, Eld. J. C. T. Wood. Eld. J. S. Buckner read Ps. 103 and led in prayer; Eld. R. K. Maiden preached the introductory, subject, Jno. 12:23, 24; it was an eloquent defense of the doctrines of Christian life and final preservation. T. B. Gordon and W. S. Askren read the letters from the churches, and brethren A. B. Bush, T. B. Gordon, Lon Ingram and D. P. Brockus, sr., were appointed a committee on credentials, who reported 28 churches in regular form. The former officers were elected, viz: Eld. J. C. T. Wood moderator, J. L. Kinder clerk, and Eld. B. F. Chamberlin treasurer.

Eld. B. F. Chamberlin was called to the chair while the moderator retired to make up the regular committees. During this interval it was decided to have the next meeting of the association at Dunnegan, 12 miles northwest of Bolivar, beginning on Tuesday, August 10, 1897, Eld. S. S. Pike to preach the introductory and Eld. J. W. Mayfield alternate. The moderator resuming the chair announced the committees, the pastor and delegates of Pleasant Hill church to be a committee on religious exercises. The others were 14 in num-

ber, embracing all the delegates and visitors. Of the latter were Elds. W. T. Campbell, secretary of state missions, J. S. Buckner, of Greene County association, R. K. Maiden, of Kansas City, editor of the Word and Way, E. D. Fortner, of Dallas County association, J. L. Downing, of Liberty, representing the sanitarium at St. Louis, Mo.

State mission report claims 60 missionaries at work and 1,517 converted, \$12,480.55 expended this year, and \$4.65 raised at this meeting. For district missions, Bro. Chamberlin reports 61 days work, 19 professions, 21 members added, 1 church constituted, \$11.87 collected on the field. An executive board was appointed, consisting of seven members, three of whom form a quorum. The Sunday school reports 24 Sunday schools in the county; the home mission work reports a great advance, but an alarming destitution; schools and education are developing an encouraging growth. Home missions embrace the western continent, but more particularly the southern states, Mexico and Cuba; foreign missions take in the eastern continent and the islands; here the heart is faint in view of the ravages of sin.

The college at Bolivar was represented by its president, who called particular attention to its 18 years of history. It must be supported by an endowment, and suitable buildings and apparatus. The periodicals were discussed by editors and competent critics who could suggest our best reading. The curse of drink was not forgotten, nor will be while the evil lasts. Obituaries reveal 21 deaths; only four are named. They are Benton Cox, C. T. Robinson, Eda Jones and Martha M. Odor. Now in the view we've had of our associational work, shall we take courage in the thought that it has been the exponent of the Divine Principle of love, prompting to enlarged views and more earnest labor, or shall we

spend our time in building platforms for ambitious and designing people, who would ruin, if they cannot rule? The Lord help us, that each may consider the welfare of his brother rather than his own.

At the suggestion of a friend, special mention is made of Spring River association, which met with Peace church, Jasper county, Missouri, September 13, 1850, the 11th anniversary; the introductory sermon by Eld. Wm. H. Farmer, subject 1 Cor. 16:16, Greenville Spencer moderator and Wm. B. Taliafero clerk. Wm. H. Farmer, Benj. Marley, Geo. Bright and A. May were appointed with the moderator and clerk to arrange business for Monday. Eld. Josiah Davidson preached Friday night, subject, Gal. 4:4: "When the fullness of the time." Eld. Jas. Bell followed with exhortation. On Saturday Eld. J. F. Pinson preached, subject Rom. 5:20, "Where sin abounded;" Eld. S. L. Beckley followed with a warm exhortation. After a short intermission Eld. Ellis Niece preached, subject, Job 22:21, "Acquaint now thyself;" W. B. Taliafero followed with exhortation. Saturday night Eld. R. T. McCormick preached, subject, Luke 24:46, 47; Eld. Niece followed with exhortation. Sunday A. M. Eld. Jno P. Robinson preached, subject Jno. 3:14, 15, W. B. Taliafero followed with exhortation. Sunday P. M. Eld. W. H. Farmer preached, subject, Rev. 14:13 "Blessed are." At night Eld. A. Brown preached, subject, Heb. 2:3, "How shall we escape." Eld. W. H. Farmer and Eld. J. F. Pinson were appointed messengers to the general association, their expenses to be paid by our association, with \$10 for the benefit of the general association. Closed with \$75.86 in the Treasury.

BOOK II.

HISTORY OF THE CHURCHES.

PROVIDENCE.

The oldest church that has come under our notice is Providence; it was organized on Saturday, September 4, 1839, about two and a half miles northwest of Pleasant Hope, Polk county, Missouri. The names, as far as could be ascertained, of the constituent members, were James Driskill, Martha Driskill, Henry Ross, Judea Ross, Nancy Ross, Sarah Ross, James W. Tiller, Sarah Tiller. The names of its pastors in the early days of its history are not before us, but we would naturally suppose that Elds. Wm. Tatum and J. R. Callaway would occupy the stand in the primitive meeting house; and later on the voices of Eld. Isaac Ingram and his yoke-fellows could be heard, and the waters of the Pomme de Terre would be disturbed with the baptismal scenes as the people gladly testified to the death and burial of Jesus Christ by being buried beneath the waves of the running river; the analogy of the whole scene would also confirm the beholder in the wholesome doctrine that the candidates for baptism had gladly received the word of life and were now willing to follow the Lord in the symbolic ordinance. The church has

lived through many years and suffered many hard trials, but it is now a living monument of God's amazing mercy. Its present pastor, Eld. J. W. Mayfield, has served them a number of years; they have a new meeting house, built of concrete material. May the house and the worshippers in it represent the sturdy principles inherent in the Baptist faith.

There are many interesting incidents in the history of this church we would gladly record if we could get at the proper facts and dates. The solemn question will arise as to the ultimate destiny of those early workers; we see evidences of their strong faith, their simple habits, their self-sacrificing devotion; they were human beings, capable of much good, yet susceptible to the touch of time, and liable to be swayed by the evil influences that forever infest our fallen race. We should keep these thoughts in view while we dwell upon the labors of our brethren. We said they were capable of much good. It is not to be supposed that there is a fund of latent good in man; the Scriptures and experience tell us that there are none that doeth good and sinneth not, I Kings 7:46, Eccle. 7:20, Jas. 3:2. Yet, as the great poet said when in exile from his native country, "with all thy faults I love thee still." Our brethren have passed from us to a spirit world; their faults may have been many, but their virtues have also been many, and we cherish their memory as we would the sweetest note in seraph's song; their songs and cheerful voices are hushed now, but soon we may hear them and join them in unending praise. Providence had in 1896 89 members.

MT. ZION

was organized in 1840. Eld. Daniel R. Murphy officiated, and had with him the following persons, viz: E. M. Campbell, Wm. P. Hughes, Pleasant Crain, Rutha Crain, N. W.

Wilson, and Sarah H. Wilson. These were the constituent members of the old time-honored Mt. Zion. This church has stood as a beacon light in the wilderness. But few are living to tell of the hardships of its early organization; indeed, we know of none of the above names that are now living. It is located 12 miles southwest of Bolivar, Polk county, Missouri. Its house of worship was of primitive style; the one the writer knew was a building of about 50x30; its ceiling about ten feet from the floor; a stone chimney at each end of the house, with fire-places that would receive a good lot of wood; a door-way about eight feet wide opened on the side of the house, with folding doors; the pulpit was on the opposite side, and this was so constructed that when the preacher was seated in it he could not be seen except at the open end. In course of time the house had settled; while the middle of the floor, from one fireplace to the other maintained its integrity, the sides were considerably depressed, leaving the floor like an inclined plane. The seats were made of heavy oak, with high backs; the one tilted against the other would start a third, and so on till there would be a general crash. It is remembered, however, with gratitude, the good meetings that have happened in that primitive place of worship. In the earlier days, during the administration of Eld. D.R. Murphy, the people would gather for miles around to this venerated spot of earth to hold a series of meetings, and the Lord would get great glory to himself in the numbers that would be added to the church. We have not the regular succession of pastors at hand, but we remember some names of pastors that are spoken of with great respect. Wm. B. Senter served the church for nine years; G. W. Kelley, and a number of others until the 80's, when the writer became more intimately acquainted with the church as

pastor; for three years he served the church. One incident will suffice for this pastorate. It was the custom to hold protracted meetings once a year. During one of these, there were a number of penitents, one of whom we will name, Miss Lucy Coffman, who had been an earnest inquirer for five years. The year before, Eld. G. W. Kelley offered prayer for her and others and fell to the floor stricken down and died soon after. On this particular evening Miss Lucy was, as usual, a penitent, she seemed as one bereft and undone; the hand was raised and the tongue ready for the benediction, when Lucy arose from her recumbent position on the floor and began to shout the praises of the Redeemer she had found. But at this point of the story the pen falters in the feeble effort to describe the scene that followed. Her mother joined her in the glad hosannas; the brethren and sisters of the church caught the inspiration, and for over an hour there was such a tumultuous season of rejoicing as would exhaust the power of description. Lucy is still a shining light in the church, and does honor to her profession. The church has built a neat frame house to worship in.

The present pastor is Eld. J. C. T. Wood, residing in Walnut Grove; he has served the church a number of years; many souls given for his hire; may prosperity attend both pastor and people. It would seem invidious to mention names without naming all, but we hope we will be excused if we single out a few, who have gone before and are watching and waiting for us: John Chandler, John Crain, Jesse H. Murray, Jacob Phipps. Peace to their ashes, blessings to their children. Mt. Zion had in 1896 151 members.

ENON

was organized by Eld. Daniel R. Murphy in 1841. Its first meetings were in an old building belonging to Samuel Davis.

The names of the constituent members were Samuel Davis, Jas. Gilmore, Wm. Daly, Wm. Northern, Elijah Foly, Jas. Box, Lydia Davis, Elizabeth Murphy, Nancy Daly, Mary Gilmore, Anna Gilmore and Elizabeth Gouty. There were others in the organization, but we cannot get the names at the present. Its first house was built in the fall of 1842, and was located about ten miles southwest from Bolivar, and about three miles from Morrisville. It was built of heavy logs; a large door eight feet wide; the pulpit set in the wall like a bay window; a large fire-place in the end of the building. Here the gospel was preached and many were the slain of the Lord. We are left to conjecture as to the regular succession of pastors, but we feel that all the old worthy ministers of that age that wrought cotemporary with Murphy would be with him in battling for the truth. Such men as Tatum, Senter, Williams, Ingram, Callaway, Wilson, Kenon, Pitts and others, mighty men, all of them, and true soldiers of the cross. The writer held a meeting of some days in the old building. The weather was quite cold, but we managed to keep warm by the aid of a huge fire in the fire-place. Since that time a spirit of enterprise took possession of the brethren, and we have worshipped with them in a new and commodious frame building. Elds. I. Ingram, G. L. Wilson, Geo. Long, Marion Kelley, Wm. Horner, Thos. Baucom, Wm. Gaylord, Jas. Owen, Reuben C. Gilmore, J. M. Payne, W. A. Gilmore and J. W. Mayfield served the church in more modern days.

One incident may not be out of place. In the month of September, 1884, we were holding a meeting in the new building. The regular service was begun. The song was sung, the prayer offered, followed as usual with another song. The text was announced, and the vocal organs were being

put in shape to launch out into the open sea of discussion. when, in front of me, but two or three paces, sat Miss Dona Kennon, who at that moment gave signs that she had found the Lord. Her mother moved forward to rejoice with her. A number of us gathered about her to congratulate her and to shake hands with her and each other, and now, instead of giving a general invitation for penitents to come and seek salvation, I sought the pulpit, and tried to preach that sermon; but alas! it was gone. Let all preachers take warning. 136 members in 1896.

TURKEY CREEK

was organized July 25, 1841, by Elijah Williams, Thos. J. Kelley, Deacon Wm. Savage and Wm. R. Devin. The above presbytery met at the house of Bro. Jesse Niel and proceeded to arrange the following brethren and sisters into a Baptist church, viz: Jeremiah Claypool, Phoebe Claypool, Wm. A. Rector, Mary Rector, Louis Renfro, Mary Renfro, Jesse Niel, Rachel Niel, Nancy Dobbs. The church is situated in the southwest corner of Polk county, three-quarters of a mile from Walnut Grove. It is about 20 miles from Bolivar. It was called Crisp Prairie church until the first Saturday in December, 1852, it took the name of Turkey Creek. One thing remarkable about this church is, the day of meeting in each month has not been changed since its organization. There have been nine pastors since its organization. Eld. T. J. Kelley first pastor Turkey Creek church about 20 years. Eld. J. E. B. Justice succeeded in 1861 and continued until about the year 1870; then followed Eld. Geo. Long, and again Eld. Justice up to 1876. Eld. J. C. T. Wood served two years followed by Eld. Justice up to about 1880; then Eld. R. C. Gilmore was called to the care of the church and served four years. Eld. Wood again served the church two

years; Eld. W. F. Parker one year; then the church called Eld. J. F. Hampton, who occupied the pulpit one year, followed by Eld. S. S. Pike one year. Eld. R. C. Gilmore was called again and was followed by Eld. J. C. T. Wood, who occupies the pulpit ('96).

During the Civil war the regular meetings were not interrupted. About 500 persons were baptized into the fellowship of this church in the 52 years of its existence. Many of these have passed beyond to the "land of pure delight, where saints immortal reign," and we can but revere their memory as we reflect upon their early struggles, without house or convenient place of worship yet bravely submitting to all the privations incident to pioneer life, looking forward to the day when their children and successors would enjoy the fruits of their labors and prayers, and worship as they now do in a neat and comfortable house, and wield a benign influence over all the surrounding communities. The above statistics are furnished by Eld. J. C. T. Wood. 216 members in 1896.

FREEDOM CHURCH

Was organized in fall of 1845, ten miles east of Bolivar, a little southwest of the present town of Halfway. The constituent members of this early church were G. T. Dowell, Artemesia Dowell, John Abbot, Nela Abbot, Wm. Miles and wife, Wm. Viles, Patsey Viles, Wesley Beckley, Margaret Beckley, Samuel Beckley, Jane Beckley. Meetings were held in a little log school house. The first meeting was held at Bro. Wm. Viles', the second at Bro. Geo. Dowell's. Eld. Elijah Williams and Eld. J. R. Callaway organized the church. Jas. McKinney and S. O. Gordon and wife were said to be constituent members; Bro. Gordon is still living (March, '97.). Sister Artemesia Dowell deceased. Its first pastor was Elijah Williams and the second Thos. J. Kelley.

The last notice we have of Freedom church in the minutes is that of 1868. It was represented by D. Brockus, A. McKinney, C. Davidson and J. Grove. The causes of its dissolution are not given. The wine bottle used by the church is now at the house of Deacon J. F. Fulbright (1894). When first organized the church was called Bethel, but the name was changed to Freedom in June, 1846. Bethel was organized in 1842.

MT. ZOAR

was organized about the year 1856; the day is unknown and the constituent members unknown. The earliest members obtained from the mutilated church book were John Brooks, Thos. C. Brooks, Thos. R. Vincent, Joseph D. Lett, Henry Gill and others. Eld. J. R. Callaway, it is believed, was the first pastor. Brethren Geo. Jenkins, T. R. Vincent and J. Burnes ordained deacons May 4, 1861. Elds. G. W. Kelley and Geo. Suiter were pastors at different times. This church was located northeast from Bolivar, in Polk county, Missouri, distant about 20 miles. The church from some cause has ceased to exist. It was the historic ground where Freedom association was organized on September 15, 1858. Wm. Jenkins, an aged veteran, is living not far from the classic ground, and was clerk a long time. John Inglis was a young man of 16 when the association was instituted.

BRIGHTON CHURCH, ANTE-BELLUM,

was organized by Eld. Mapes; constituent members were Eld. Mapes, Mary Mapes, Harriet Mapes, H. C. Ayres, John Nobles, Joshua Baker, Rebecca Mapes, — Ayres. Brighton church was located 12 miles south of Bolivar, on the Springfield road, a little east of south. This church flourished until war times; the war and the Freewills were too much for it; the promising little body gave way and was

not to be found until the year 1885. On the 11th of March the church was organized by Elds. S. Forester and J. W. Haines, with 11 members, Isaac Crosswhite, R. W. Hammontree, Alfred T. Lusk, C. W. Sherman, W. A. Davenport, Nathan Cozad, Martha Cozad, Mary J. Davenport, Caroline Sherman, John Grove, Martha Grove. Brethren Crosswhite and Grove are deacons. Eld. J. W. Haines called to care of the church and served as pastor three years; present pastor, Eld. D. P. Brockus; 63 members.

OAK GROVE

was organized by Elds. J. M. Alexander and L. J. Tatum January 12, 1867. Its constituent members were Francis M. Hatler, John Lightfoot, Henry B. Lightfoot, Nancy J. Lightfoot, Mary J. Hatler, Caroline Sailor. Its pastors were J. M. Alexander, two years, Isaac Ingram, five years, Jehu Robinson, one year, W. B. Epps, one year, W. W. Palmer, three years, B. L. Mitchell, two years, D. R. Jones, four years, David Hitson, one year, T. F. Semans, two or three years, is the present pastor ('96). Present membership, 138. First deacon, John Lightfoot; church house built in 1869 and 1870, and is located about 12 miles northeast from Bolivar.

UNION GROVE

was organized by Elds. Jas. Cole and Jno. Clark Mitchell January 26, 1867. Its constituent members, Wm. Heydon, S. W. Ailey, Susan C. Ailey, Ann S. Devin, Sarah J. Thompson, Martha M. Heydon. Its pastors, Jno. C. Mitchell four years, G. W. Kelley three years, Geo. Long three years, Eld. Dent one year, Jehu Robinson two years, Jehu Baker one year, B. L. Mitchell one year, G. L. Wilson three years, G. H. Higginbotham two years, J. Gaylord one year, G. M. Botts one year. The church has fallen into decay for

some reason. It has ceased to hold its sessions or maintain its worship. The Lord knows where the fault lies. In the summer of '96 a series of meetings was begun by Eld. T. B. Gordon and continued several days; but he withdrew from the work; another preacher came in and in conjunction with Eld. S. W. Ailey carried on the work still further ending in about 60 conversions and the rebuilding of Union Grove. Eld. T. B. Gordon is present pastor ('97).

BOLIVAR CHURCH

was organized by Eld. Wm. B. Senter September 3, 1859. Its constituent members were Alfred Wilhite, James A. Wilhite, William Foushee, Mary Bowen, Lavina Wilhite, Sarah Akard, Charlotte McCall. The usual articles of faith, rules of decorum and church covenant adopted. Eld. Wm. B. Senter was the first pastor and was instrumental in the building of the house of worship that has stood from 1861 to 1897. We will here notice the succession of pastorates:

Wm. B. Senter called September 3, 1859, to 1861.

D. R. Murphy called March, 1866, to August, 1868.

J. M. Lappin called August, 1868, to February, 1871.

Geo. Mitchell called February, 1871, to February, 1874.

B. McCord Roberts called February, 1874, to August, 1878.

T. L. Lewis called April, 1879, to April, 1880.

A. S. Ingman called April, 1880, to August, 1880.

R. K. Maiden called August, 1880, to August, 1880.

J. R. Maupin called September, 1880, to December, 1880.

T. L. Lewis called December, 1880, to March, 1881.

W. A. Wilson called March, 1881, to 1884.

B. L. Mitchell called 1884, to 1886.

A. S. Ingman called September, 1886, to September, '87.

J. M. Wheeler called January, '88, to October, '88.

J. R. Downer called February, '89, to May, '89.

W. H. Burnham called May, '89, to January, '92.

J. L. Leonard called February, '92, to November, '92.

J. L. Taylor called November, '92, to September, '93.

R. E. L. Burks called November, '93, to May, '94.

R. E. L. Burks called August, '94, to October, '94.

Richard Harrison called July, '95, to July, '96.

R. E. L. Burks called December 10, '96, to ———.

The most of these brethren have a sketch in Book III; we cherish their memory and regard them as the excellent of the earth. Senter and Murphy, Geo. Mitchell and Roberts, with the inimitable Maupin, have passed beyond; their works follow them. Eld. A. S. Ingman was ordained April 18, 1880, the presbytery being B. McCord Roberts, T. L. Lewis, Jehu Robinson, J. R. Maupin and J. W. Haines. Bro. J. A. Lindsay was the first clerk of the church; after the war brother Wm. M. Delaplain was the clerk from '66 to '88; brother C. T. Robinson from '88 to '90, followed by brother W. S. Askren, and at present, '97, Dr. W. S. Odor is clerk, H. B. Utley treasurer and Sunday school superintendent. Brother Wm. M. Delaplain and his wife, Martha, have been faithful members since they have been in the church. Sister Martha Odor has been a shining light, but has passed beyond. If space would permit we could speak of many others.

MT. VIEW CHURCH

was organized November 12, 1851, with the following constituent members: Lucinda Simpson, Lucinda W. Simpson, Shepherd Starns, Avington W. Simpson. No record from November 12, 1851, to October 23, 1852. Eld. Thompson Pitts was chosen pastor, Reuben Simpson clerk, John Burns and Moses Simpson deacons. The second pastor was Wm. F. Spillman, chosen July, 1854, Thos. Standley clerk. About the year 1859 the church dissolved and reorganized December 5, 1868, with the following members: Jesse Bridges, Wm. Bridges, Melissa Bridges, Maria A. Long (Hockenhull), Rebecca Cowden. Mt. Moab was the name

given to the new church by Elds. C. L. Alexander and Starns. Eld. Jehu Robinson was chosen pastor February, 1871, S. D. Tidwell elected clerk and continued through all the years up to the present writing, 1893. On the fifth of May, 1872, the church building was dedicated; Eld. B. McCord Roberts preached the sermon, text "Be ye also enlarged;" present, Elds. George Suiter and George Mitchell. The church was a member of Old Path association. Its name was changed to Mt. View in March, 1871. In May, 1855, 23 members received letters to organize Hopewell church about 20 miles northeast of Bolivar. Eld. Isaac Ingram was called to the pastorate May 23, 1874, and continued in that office until January 8, 1876; Greenberry Mitchell was pastor from January 8, 1876, to November 6, 1880; Eld. R. K. Maiden was pastor from November 6, 1880 to June 3, 1882; then Eld. B. L. Mitchell succeeded and continued until May 31, 1884; John H. Stinecipher was chosen and is at this time (1897), the pastor of Mt. View church. Perennial Sunday school. Membership of church 249 (minutes of '92).

SLAGLE CREEK CHURCH

was organized December 15, 1850; presbytery, Elds. Robert Ross and Thos. J. Kelley; constituent members, Stephen Sawyers, Thos. J. Mitchell, Nancy Mitchell, James Barham. Elds. Kelley and Ross were alternate moderators until March 8, 1851, Eld. T. J. Kelley was elected moderator; in January, 1854, Eld. Robert Ross was elected assistant moderator. Eld. Greenberry Mitchell was moderator pro tem. April 21, 1856, and three successive meetings. On November 20, 1856, Eld. Jas. Kennon elected moderator pro tem. Eld. Isaac Ingram chosen assistant moderator on the second Saturday in February, 1857. Eld. Geo. W. White moderator

pro tem. September 15, 1857. Delegates elected to convention to meet with Mt. Zoar church in October, 1858, to form an association. Delegates were Jas. Wadlington, Stephen Sawyer, Henry Bradford and John Utley.

Eld. T. J. Kelley was moderator from organization of church to second Saturday in April, '64, when Eld. H. J. Mapes was chosen. On second Saturday in February, '67, Eld. Isaac Ingram was elected pastor for one year. On Saturday before second Sunday in March, '68, Eld. G. W. White moderator, Eld. R. C. Gilmore moderator pro tem., April '68; Eld. Greenberry Mitchell elected moderator. Saturday before second Sunday in November '75; Eld. G. W. White elected again Nov. '78; Eld. B. McCord Roberts was elected pastor May '79; Eld. B. L. Mitchell was ordained Friday before the second Sabbath in October, '79. Eld. J. S. Buckner was elected pastor June, '81, but being elected to foreign mission work in Missouri, Eld. Greenberry Mitchell was re-elected pastor second Sunday in March, '82. On Saturday before second Sunday in April, '83, Eld. J. W. Haines was elected pastor, succeeded by Eld. B. L. Mitchell on the Saturday before the second Sunday in May, '85, and on Saturday before second Sunday in July, '86, Eld. D. P. Brockus was elected. On Saturday before second Sunday in September, '90, Eld. J. W. Mayfield succeeded to the pastorate; on Saturday before second Sunday in September, '91, Eld. D. P. Brockus was re-elected.

Brother Reuben Slagle was clerk a number of years. The present clerk is brother F. J. Scroggins. The church maintains a good Sunday school with the clerk as superintendent. The venerable Isaac Ingram lives near the church. Unable to preach on account of physical infirmity; but strong in faith, ready to be offered up, and to take his place in the

company of the redeemed whenever the Lord shall call. Rob't Ross and G. B. Mitchell with others have gone beyond.

HUMANSVILLE CHURCH

was organized June 18, 1852, with 11 members, nine white and two colored. Wm. B. Senter and D. R. Murphy presbytery; Wm. B. Senter the first pastor. In July (third Sabbath) 1853, brethren Jesse Grover and Jas. Peak were ordained deacons, Elds. Pitts and Senter officiating. On the fourth Sunday in May, 1858, brother Frank Tillery was elected deacon, but when he was ordained could not be ascertained on account of the church book being so mutilated that the date of ordination was lost. Wm. B. Senter was pastor up to the war. There was an interval of four years without regular preaching until June 24, 1865, the church was reorganized by Elds. Jas. Kennon and Jas. Cole, who also preached from time to time until Saturday before the fourth Sunday in November, 1865, Eld. L. J. Tatum was chosen pastor. The record does not state when his term ceased. A brother Mitchell served until October, 1872, when he resigned. On Saturday before the fourth Sunday in November, 1872, Eld. D. R. Murphy was elected and served until June, 1873, when he resigned. In July, 1873, Eld. Jehu Robinson was chosen as the pastor and served as such until July, 1875, when Eld. L. J. Tatum was again elected. On Saturday before second Sunday in July brother T. J. Akins was ordained to the gospel ministry and brother H. L. Green was ordained to the office of deacon, presbytery consisting of L. J. Tatum, Jas. Kennon and Black. Eld. L. J. Tatum served the church until December, 1880; in April, 1881, Eld. J. R. Maupin was chosen to the pastorate and served one year; at April meeting, 1882, Eld. T. J.

Akins was elected pastor and served until August, 1883, when Eld. J. T. Metcalf was elected and served one year; in January, 1885, Eld. M. Root was chosen and served one year. Saturday before second Sunday in November, 1885, brethren A. Hopper and Geo. Hodge were ordained as deacons; Saturday before second Sunday in February, —, Eld. Hunt was elected pastor and served two months; in May, 1886, Eld. S. H. Hardy was elected and served until May, 1888. At July meeting, 1888, Eld. R. E. Burks was elected and served until September, 1889; Eld. T. J. Akins supplied the church until January, 1890, when Eld. J. M. Carter was chosen, and served until his resignation in October, 1891. Eld. W. H. Burnham was elected in December, 1891, and served one year; in December, 1892, Eld. J. M. Freeman was elected and is at present writing (July, 1893,) ministering to the church. These items were kindly furnished by brother T. Y. Williams. Sunday school in running order all the time; membership in church, 163.

PLEASANT RIDGE CHURCH

was organized Saturday before third Sunday in December, 1868; presbytery, Elds. J. E. B. Justice, M. J. Conn and Deacon Isaac Wood. Constituent members, Thos. N. Childers, Melvina Childers, F. M. Kelley, Mary E. Kelley, Wm. Owen, Margaret R. Owen, Jas. Owen, Lucinda Owen, J. K. Mayo, Mary Mayo, Alex. Davis, Elvira J. Baker. Pastors having the care of the church from the organization to July, 1893, as follows:

J. E. B. Justice, December, '68, to December, '71; Norman Gaylord, January, '72, to December, '72; J. E. B. Justice, June, '73, to January, '76; J. C. T. Wood, May, '76, to September, '78; Geo. Long, March, '79, to December, '79; G. W. Kelley, June, '80, to October, '80; Geo. Long, January, '81, to December, '81; J. C. T. Wood, April, '82, to June, '82; J. E. B. Justice, March, '83, to Au-

gust, '83; R. C. Gilmore, March, '84, to January, '89; W. J. Denton, June, '89, to August, '89; J. H. Moore, December, '89, to September, '90; R. C. Gilmore, February, '91, to February, '93, and is bishop to this day, the middle of the year '96.

They have a Sunday school. Clerk of the church, D. M. Dickerson. Present membership, 92. D. M. Dickerson and R. S. Boone were ordained deacons in September, 1892; Samuel Niel is a deacon. Jas. Owen had filled the office of deacon, but was subsequently ordained to the full work of the ministry.

CONCORD CHURCH

was organized the fifth Sunday in August, 1873, with the following constituent members: Wood Hamilton, Susan Hamilton, Samuel Griffin, Martha Griffin, Martha J. Griffin, Dr. Samuel Griffin, Alex. Lane, Valeria Griffin. The first minute preserved was in September, 1874, when brother Jos. Blakey and Amelia Lemon joined by letter. The succession of pastors is not given. The writer remembers a very precious meeting we had in 1886, commencing October 24. Eld. Geo. Long was the pastor; Eld. J. F. Ingram and brother Whit. Burnes were with us. The meeting closed on the 31st with eight professions and two restored. The names of those professing were Mrs. Degraffenreid, Thos. Degraffenreid, Cynthia Jones, R. C. Sell and wife, Ada Coble, Elzura Scroggins and Geo. Renfro. Brother Berry Scroggins and Si Jones were restored. The church in 1891 had 105 members and a Sunday school part of the year. Present pastor (November, 1896,) Eld. J. C. Thompson.

MT. PLEASANT CHURCH

was organized in Greene county, Missouri, in the year 1838, on the third Saturday in January, with 14 members; presbytery, David Coffman, Jo Gilmore and Elijah Williams. It

was a part of Liberty association, that spread over several counties. Eld. Wm. Tatum was first pastor, and continued as such for 15 years; Eld. Elijah Williams succeeded him. Eld. George Wilson was pastor in 1882, the church at that time numbering 102 members.

FRIENDSHIP CHURCH

was organized in July, 1843. Eld. Wm. Tatum was the first pastor. Its house of worship was rebuilt in 1870, a frame building 36x42 feet. Eld. B. McCord Roberts was pastor in 1881.

CEDAR BLUFF CHURCH

was organized September 3, 1858, with eight members, by Eld. D. R. Murphy, who was chosen the first pastor. Eld. J. W. Williams was next chosen, after which Eld. J. H. Wommack was elected, followed by Eld. Jacob Goode. Present pastor, Eld. R. B. Carnett.

CEDAR CHURCH

was organized in July, 1838, by Hiram Savage, Wm. Savage and Elijah Williams. The constituent members: Wm. Ainsworth, Jno. Connor, Warren P. Reavis, Ezra Hamor, Jno. Long, Obadiah Smith, Lucretia Ainsworth and Keziah Hamor. Eld. Hiram Savage was the first pastor and retained the office two years. His successors were D. R. Murphy, David Stites, Thos. Smith, John Satterfield, John Ford, J. B. Carrico, and B. F. Lawler. In 1840 a frame building was erected 30x40 feet, which was rebuilt in 1871. Obadiah Smith, L. R. Ashworth and Jas. Johnson were, at the call of the church, ordained to the full work of the ministry. July, 1861, was the date of the last meeting until the war ended. Elds. Jno. T. Metcalf and Jas. Cole and S. L. Smith, a licentiate, held a meeting in September, 1866, and revived the old church. Eld. R. S. Duncan says in his

history, from which these items are taken, that Eld. H. Smith was pastor 1874; Eld. Jno. T. Metcalf was pastor for some years. The writer accepted care of the church at the beginning of the year 1876 and occupied the pulpit one year, preaching once a month. Eld. Crow was called to the church in 1877; some years have elapsed since he was called; there may have been a number of changes since that period; Eld. Chas. Logan was pastor in the '80's. Some good, substantial families remain in the church and neighborhood, viz: The Smiths, the Williams, the Prestons, Gwinns, Shermans and Caseys, members that would do honor to any church or community. A number may be found on the church roll who are equally honorable and will no doubt shine in the galaxy of the redeemed amid the armies of heaven with unfading glory. This church was at first included in Liberty association along with Coon Creek, Bethel, High Prairie, Pleasant Ridge and Blue Spring. In 1848 these churches formed a new association and called it Cedar association. After the war, in 1866, messengers from seven churches met with Antioch church and reorganized under the name and style of Antioch association of United Baptists, J. M. Smith moderator and G. Ward clerk. The seven churches as follows, viz: Mt. Gilead, Red Hill, Olive Branch, Union, Weaubleau, Antioch, and Mt. Pleasant. In 1867 they met at Union church and in 1868 at Mt. Gilead. The name is changed to Cedar association again.

MT. OLIVE CHURCH

was organized by Eld. George Long, August, 1869. The members were John Hutchinson, John Weese, Elizabeth Hutchinson, Margaret Wyatt, Martha Cunningham, Christina Johnson, Eliza Weese, Cynthia Hutchinson. There was no regular meeting until 1871, when the New Prospect associa-

tion, to which the church then belonged, sent brother George Long, the missionary, to preach for the church one year. There were 26 additions this year; John W. Miller was licensed to preach. In 1872 Eld. George Long was called again; seven additions; Jacob Newhart was licensed to preach. In 1873 Eld. Norman Gaylord was elected pastor, and in connection with Eld. George Long held a meeting, at which there were 17 additions. Eld. Gaylord did not attend after this meeting, but in about two months after his call was dismissed and Eld. G. W. Kelley was elected pastor February, 1873. In February, 1874, Eld. Kelley was again elected.

In 1875 Eld. Geo. Long was called, 9 members added.

In 1876 Eld. Geo. Long was called, 16 members added.

In 1877 Eld. Geo. Long was called, 7 members added.

In 1878 Eld. Geo. Long was called, 13 members added. Jno. M. Clark was licensed to preach in June.

In 1879 Eld. W. W. Palmer was elected, 6 members added.

In 1880 Eld. Geo. Long was called, 5 members added.

In 1881 Eld. Geo. Long was called, 27 members added.

In 1882 Eld. Geo. Long was called, but resigned in February, and in May, 1882, Eld. Geo. L. Wilson was called, 3 members added.

In 1883, in May, Eld. Geo. Long was called, 1 member added.

In 1884, in May, Eld. Geo. Long was called, 2 members added.

In 1885, in May, Eld. T. M. S. Mead was called.

In 1886, in May, Eld. Geo. Long was called, 4 members added. Brother W. A. Burks licensed to preach November 7, 1886.

In 1888 Eld. G. M. Botts was called, 8 members added.

In 1889 Eld. G. M. Botts was called, 11 members added, resigned October 4, 1890.

In 1890, in October, Eld. T. M. S. Mead was called, 9 members added.

In 1891 Eld. R. H. Long baptized Chas. Cunningham, Mollie Thomas and Alice Weese.

In 1891, in October, Eld. T. M. S. Mead was called.

In 1892, in October, Eld. J. A. Newport was called, 8 members added. J. O. Butler ordained deacon April 3, '92, by Elds. Mead and Newport. Wm. Hutchinson and Bailey East were received as members and deacons in June, '71. J. A. Johnson licensed to preach January 31, '91.

The clerks in their order were J. A. Johnson, J. O. Butler, J. A. Johnson, J. O. Butler, Jos. H. Heydon, J. A. Johnson, Jos. H. Heydon, J. W. Northern, J. A. Bryant and Elijah Dunaway.

PLEASANT VIEW CHURCH

was organized April 14, 1883, at Roberts school house eight miles northeast of Bolivar, Missouri, by a presbytery as follows: Eld. J. R. Callaway, Eld. Geo. Suiter, Eld. Greenberry Mitchell, Eld. D. P. Brockus, deacon W. S. M. Barnett and brother Jos. Gordon. Constituent members, Reuben Lunsford, G. W. Burnes, C. J. Burnes, Richard Brown, Mary A. Brown, Esther Henson, J. J. Vickrey, Jno. C. Davidson, Joletha Davidson, Susanna Chasteen. Pastor D. P. Brockus was chosen and served six years; David Hitson was then chosen and served about one year, succeeded by Eld. D. P. Brockus. Salary, \$50 per year. Brother G. W. Burnes was licensed to preach October, 1886. No Sunday school; present membership of church, 89. They have a neat frame house to worship in, about 35x50 feet. Eld. Chas. Grove is pastor ('97).

SALEM CHURCH

was organized at the house of Wm. Minner in Polk county, Missouri, October 23, 1888, about nine miles northwest of Bolivar, Missouri, presbytery, Eld. J. F. Hampton and brother J. A. Jones. Constituent members, Wm. Minner, Louisa Minner, Geo. Worthan, Mary J. Austin, Catharine Ellsworth, Amanda Noblett, Annie Noblett, S. W. Troyer, Adaline Troyer, all of New Hope church. On motion of brother Wm. Minner, the body was declared to be a Baptist

church with the name of Salem; after which on the same day the church received by letter, Dr. I. M. Jones, by relation, C. B. Jones, Malinda Wollard, S. W. Belknap, and on the following Sunday there were baptized, S. E. Coberly, Ed Noblett, W. P. Jones, Eliza Rountree, Mary Grisson, Sarah Grisson, Ida Richards, Delia Henson, Henry Lene-gar, Mary E. Jones and Ida Wilson. Eld. Hampton administered the ordinance, and was elected pastor December 22, 1888; salary, \$110. Brother G. W. Troyer was ordained a deacon April 28, 1889. Eld. G. W. Sherman was chosen pastor March 22, 1890; Eld. J. M. Freeman elected pastor September 27, 1890; Eld. J. A. Newport elected pastor February 11, 1893. One feature of church government is: a committee is appointed, partly of deacons and partly of laymen, to whom all grievances are submitted, and oftentimes disturbances are settled without tedious delay in the church. Eld. J. C. Thompson is pastor (1897).

CAMPBELL'S GROVE CHURCH

was organized July 20, 1879, at Oak Grove school house, five miles southwest from Bolivar, in Polk county, Missouri, by Eld. Jehu Robinson. The articles of faith adopted were those printed in Crowell's Hand-Book. The following were constituent members, viz: John Talent, John Inglis, R. T. Ellis, T. B. Gordon, Sarah Ellis, Lizzie Ellis, Margaret Inglis.

Eld. Jehu Robinson was elected pastor September 22, 1879; resigned February 15, 1880.

Eld. N. T. Allison was elected pastor March 24, 1880.

Eld. T. L. Lewis was elected pastor April 16, 1881, and resigned November 20, 1881.

Eld. Jehu Robinson was re-elected pastor February 18, 1882, and again November, 1882, but declined.

Eld. J. W. Haines was chosen pastor May 5, 1883, re-elected May 3, 1884.

Eld. Isaac Ingram was called to the care of the church, but did not respond. This was in May, 1885.

Eld. J. W. Mayfield was called Aug. 1, '85. and served to Jan. 1, '86.

Eld. Jos. F. Ingram was elected December, 1886.

Eld. J. W. Mayfield was called again January 8, 1887, and resigned November 6, 1887.

Eld. J. W. Haines re-elected February 18, 1888.

Eld. G. W. Smith elected pastor June 8, 1890.

Eld. J. F. Ingram re-elected December 13, 1890.

Eld. J. M. Payne chosen December 13, 1891, and re-elected December 10, 1892, but the church was unwilling to accede to the terms proposed by Eld. Payne, therefore elected another pastor, Eld. J. C. T. Wood, who is at present date serving the church (viz: 1893).

The present membership, 25. Sunday school part of the year; superintendent, T. B. Gordon. May the Lord bless the church at Campbell's Grove. For about six or eight years past efforts were made to carry on revival work, but all in vain. When at last a meeting was commenced about the second Sunday of November, 1893, continuing to the fourth Sunday, the deadlock was at last broken. Showers of mercy and grace were poured out upon the people, 18 souls were happily converted, 21 additions to the church, and more to follow. These facts are some of the joys that are granted to God's people that the world knows nothing about. Pastor of the church (November, 1896,) Eld. W. A. Gilmore. Brother T. B. Gordon was ordained to the full work of the ministry November 8, 1896, presbytery, J. W. Haines, W. A. Gilmore and deacons R. T. Ellis, N. S. Harrill, D. Dickerson and George Hale.

PISGAH CHURCH

was organized August 21, 1842, at old Jackey Randall's under a hickory tree one half mile east of Niangua river.

Eld. J. R. Callaway and Eld. D. R. Murphy were the presbytery; Mary Randall, Matilda Randall and Chas. Doosenberry were the constituent members, only one of whom is now living viz: Matilda McDonald, nee Randall. The church maintained its worship as best it could in school houses and arbors until the year 1858 a church house was built one and a half miles southwest of Long Lane, which is yet standing; but is getting badly worn and weather-beaten. In 1867 the church dismissed by letter 12 members to organize Enon church; and in August, 1871, quite a number was dismissed to aid in the organization of Bethlehem church; but Bethlehem dissolved in a few years and went into the organization of Tharp church. April 3, 1890, 14 members received letters to form Harmony church. Pisgah has dismissed 103 members to build up other churches; lost by death, 47; dropped from the roll, 24. Some of them moved off in time of war, the church lost trace of them, therefore their names were dropped from the roll. The records of the church up to 1861 were lost, therefore the history is made up from the memory of the older members. The following are the names of the pastors:

D. R. Murphy and J. R. Callaway served the church for a season, then, Jack Miller, Jas. Cobb, E. Burch, Samuel Jobe, Ronsa Cooper, Isaiah Jamieson Tyles, Zadoc McDonald, Patton Keel, Samuel Davis and J. W. Williams. The latter served in 1860 and 1861. From June, 1861, to June, 1866, there was no regular service, preaching occasionally. In June, 1866, Eld. C. L. Alexander was called to the care of the church and served until December, 1867; then Eld. W. C. Edwards served till 1870; Eld. J. M. James followed until September 25, 1871; Eld. B. J. Smith succeeded and occupied till August, 1872. In April, 1873, Eld. J. H. Stinecipher was elected and served till August, 1874; then Z. T. Strickland served till July, 1876; Eld. G. W. Black served the church till August, 1877; Eld. Z. T. Strickland was again called and served till August, 1881; Eld. J. H.

Stinecipher was called again and presided until May, 1885; Eld. R. B. Carnett served one year; Eld. W. N. Cain occupied till 1890; Eld. Wm. Hoover was next called and served one year; Eld. N. J. Stinecipher was called and is now serving the church (1893). 252 names have been enrolled since the organization.

BETHEL CHURCH

was organized by Elds. G. W. Sherman and Wm. N. Cain November 23, 1888. The following were constituent members, viz: John E. Cline, Wm. C. Lindsey, Rebecca Edmisson, Mattie M. Lindsey, Margaret Randles and A. C. Wollard. Wm. C. Lindsey was elected clerk. The writer gives no further statistics and leaves us to infer the church is located in Dallas county, Missouri. A number of members were received November 24, and elected Wm. N. Cain pastor.

CENTER POINT

was organized March 14, 1891, by the following presbytery: Elders E. D. Fortner, H. C. Ayres, W. E. Hoover, J. A. Newport, N. J. Stinecipher and deacons J. A. Mathis and N. J. Wollard. The following are the constituent members, viz: Norris Creek, Canada Blankenship, N. Cline, J. T. Watkins, W. H. Creek, J. S. Powell, W. D. Powell, J. N. Lindsey, J. A. Brown, D. L. Thompson, H. George, Wm. Henson, A. Henson, Josie Powell, Polly N. Cline, Elander Creek, Sarah D. Watkins, Martha Cline, Sarah F. Blankenship, America Creek, Hannah Powell, Rebecca Lindsey, Mary J. Brown, M. A. Thompson, Sarah Powell, Mary George, Nancy Henson, Ida Henson, Rosetta Nemore. Articles of faith adopted from J. Newton Brown. Membership September 1, 1893, 56. Church located in Dallas county, Missouri.

SHARON CHURCH

was organized December 15, 1888, by Elds. J. C. T. Wood and W. J. Denton and W. F. Parker and Jas. Owen, dea-

con George Claypool; Eld. Wood moderator, Wm. J. Denton clerk. The following were the original members in the constitution of the church:

W. C. Eskew, Melissa Eskew, Marion D. Wright, Maggie M. Wright, Wm. D. Wimpey, Sulthana D. Wimpey, Mary Olive Wimpey, Plaudie B. Wimpey, Loyola P. Wimpey, Wm. H. Gilliam, H. S. Gilliam, Matthew Marion, J. P. Organ, Mary J. Organ, J. A. Dotson, Margaret Dotson, Thos. S. Dotson, Jas. L. Dotson, Margaret L. Dotson, Wm. W. Dotson, Cansada Dotson, Joe Wood, Nannie E. Wood, J. O. Wood, I. S. Wood, J. K. Dobbins, Celia C. Dobbins, Jno. D. Dobbins, A. J. Malicoat, Mary B. Dobbins, Thos. Box, Elmer Henderson, Louisa E. Shae, W. D. Coats, Robert R. Dotson, Minerva D. Walker.

Eld. J. C. T. Wood was elected pastor and served four years, then Eld. W. T. Holbert was elected, and he has given good satisfaction. The deacons are W. C. Eskew, Jas. P. Organ and J. K. Dobbins. Eld. J. S. Buckner, the Sunday school missionary, visited our church March 8, 1890, and aided in the organization of a Sunday school, which we have held ever since. Though strongly opposed by other denominations, who are anxious for a union Sunday school, we have remained firm, and, trusting in the Lord, we hope to increase more and more in doing good. The church, by resolution, granted a license to brother W. J. Eskew to preach the gospel September 12, 1891. Brother W. D. Wimpey was elected clerk of the church at its organization and has filled that office acceptably to this day, 1893.

PRAIRIE MOUND CHURCH

was organized November 25, 1888, at Elm Grove school house, with the following constituent members:

P. A. Richardson, S. A. Richardson, S. E. Richardson, Calvin Williams, L. B. Williams, Lena Williams, Rebecca Sims, Henry Prince, Anna Prince, Ellen M. Keeling, Martha J. Geyer, J. B. In-

gledow, J. B. Lindsey, W. H. Holden, Alice Woodruff, Chas. Tucker, Ida Bany, Winnie Warren, Lillie Warren, Emma Lindsey, M. A. Richardson.

Brethren Calvin Williams and P. A. Richardson were ordained to the deaconship, presbytery consisting of Elders W. J. Hunter and S. S. Pike. The first pastor chosen was Eld. M. Slaughter, but having received a call from the church in Buffalo, Dallas county, he did not accept the call. The Prairie Mound church then called brother P. M. Johnson, a licentiate of Bolivar church and subsequently a missionary to India. Brother Johnson preached throughout the year 1889, except the last two meetings. His ordination was called for by the church at Prairie Mound. At the proper time we may record the fact of his ordination. On the first Lord's day in January, 1890, Eld. R. C. Gilmore was called to the pastorate. Deacon P. A. Richardson was elected clerk. At the end of the year 1890, Eld. Gilmore received a second yearly call. At the regular meeting in March, 1892, Eld. R. E. L. Burks was elected to the pastorate and re-elected in 1893. They have a neat house of worship, costing \$600. The present pastor is Eld. J. L. Leonard(1894). The number of members, 45.

MORRISVILLE CHURCH

was organized May 11, 1890, with 18 members, the presbytery consisting of Elders J. F. Hampton, Isaac Ingram and J. A. Newport. Eld. J. A. Newport was called to the pastorate March 8, 1891, and filled that office until February 6, 1892. On the next day Eld. Wm. McPherson was elected and labored for the church till September 3, 1892. On the 26th of October following, Eld. J. M. Payne was called and remained with the church until the end of the second year and supplied them for some time afterward.

At the present time (1894) the church is without a pastor. They have a debt of \$332 which brother Cavin, now of Greenfield, Missouri, has obligated himself to pay. But the brethren, full of generous impulses, are not willing that brother Cavin should pay it all, but they feel unable to pay it and have a pastor too. They have received aid from the state board at Mexico, Missouri, and the board is at this writing considering the propriety of aiding the church. Present membership (1894), 34. The debt is paid (1895).

SCHOFIELD CHAPEL

was organized February 3, 1877, presbytery, Eld. Jas. Schofield moderator, Eld. W. B. Epps secretary, Elds. J. H. Wommack, George Suiter and Robert Ross assisting. The constituent members were:

Male members, G. W. Oglesby, A. J. Sheridan, D. S. Gordon, D. P. Brockus, J. H. Gordon; female members, Mary A. Oglesby, S. R. Sheridan, A. C. Gordon, Mary M. Brockus, Mary P. Gordon, Priscilla Oglesby, Aquilla Oglesby, M. E. Oglesby, Samantha Moreau, Mary Ann Moreau.

Since that time there have been 191 males and 191 females received into the church. Present membership, 192. Eld. Wm. B. Epps for eight years previous to the organization preached in an old log school house near by, and at its organization took the care of the church and remained its pastor until March, 1892, at which time, on account of failing health, he resigned. Eld. E. D. Fortner was then chosen as pastor and continued the work until October, 1893, when he was chosen as missionary for Dallas County association, and on his resignation Eld. D. P. Brockus was elected and took charge of the church. About the year 1869 Eld. D. P. Brockus commenced a Sunday school at the old school house in the neighborhood, and continued the work as superintendent.

ent until the church was organized, and since that time the church has continued it an "evergreen" Sunday school. The deacons of the church have been Jas. G. Dowell, T. H. Sheridan, J. H. Gordon and S. O. Gordon. Present pastor (1896) Eld. T. Peterson.

FAIR PLAY CHURCH

was organized May 13, 1888, with the following presbytery: Elders J. F. Hampton, T. J. Akins, W. C. Armstrong, J. W. Haines and deacon J. T. Wilson. After sermon by Eld. T. J. Akins, presbytery organized by calling Eld. J. W. Haines to the chair and J. C. Smith, secretary. Twenty-one names were presented desiring recognition as a church. Brother Blair was elected clerk of the church; brother J. O. McGee was elected deacon and brother J. C. Smith was ordained a deacon. Eld. J. F. Hampton was chosen pastor. Since that day there have been a number of pastors chosen, also a number of additions to the church, also an arm at Fox school house two miles southwest, where some of the members are living. During the pastorate of Eld. Hampton, a neat house of worship was erected on an eligible site on the north part of the town. A Sunday school has been organized with deacon J. O. McGee as superintendent.

HARMONY CHURCH

was organized March 17, 1890, with the following presbytery, viz: E. D. Fortner, missionary Dallas County association, G. W. Sherman of Buffalo church, J. P. Brownlow of the same, brethren N. J. Wollard and S. P. Williams. Eld. Fortner preached the sermon and Eld. G. W. Sherman read the articles of faith and church covenant. The following brethren and sisters were enrolled and recognized as constituent members of Harmony church:

G. M. Howerton, J. R. Ernest, W. E. Ernest, W. T. Kellogg, F. M. McAdoo, J. C. Ernest, W. T. Howerton, M. S. Howerton, Sarah E. Ernest, Mary Ernest, Rebecca E. Kellogg, Susan E. Ernest, S. J. McAdoo, Mary E. Howerton.

After the organization brother J. R. Ernest was elected clerk, and brethren G. M. Howerton and W. T. Kellogg were elected deacons. Eld. E. D. Fortner was pastor of the church three years; the present pastor is Eld. W. S. Hodges. The church was organized at Latimer school house, in Washington township, Dallas county, Missouri. They now have a house of worship 30x40 feet. Their present number of members is 49; four had been dismissed by letter, two excluded and two had died. C. E. Marshall is the present clerk. These items were furnished by a special committee appointed by the church, viz: W. H. Cofer, W. E. Ernest and C. E. Marshall.

ROCK PRAIRIE

was organized April 17, 1874, with 18 members, seven males and 11 females, as follows:

John R. Glover, Jonathan Glover, Wm. W. Glover, Wm. B. Williams, T. H. Sheridan, E. F. Mayfield, H. B. Mayfield, Sarah E. Glover, Nancy F. Glover, Dorcas Glover, Mary E. Sheridan, Nancy J. Mayfield, Amanda Williams, Theresa Mayfield, Lucinda Prater, Charlotte McMillon and Charity Maddux.

The presbytery was Elds. Wm. B. Epps and Greenberry Mitchell.

Eld. Mitchell was the first pastor, from 1874 to 1877.

Second pastor, was Wm. B. Epps, from 1877 to 1879.

Third pastor, G. B. Mitchell, from 1879 to 1880.

The fourth, J. P. Akin, from 1880 to 1881.

The fifth, G. B. Mitchell, from 1881 to 1882.

The sixth, J. H. Highfill, from 1882 to 1884.

The seventh, G. B. Mitchell, from 1884 to 1885.

The eighth, J. H. Highfill, from 1885 to 1886.

The ninth, E. D. Fortner, from 1886 to 1888.

The tenth, J. W. Mayfield, from 1888 to 1891.

The eleventh, Tiffin Peterson, from 1891 to 1893.

The twelfth, J. W. Mayfield, from 1893 to the present, 1894.

The church has been identified with Greene County association until 1891 it was enrolled with the churches in Polk County association. It then reported a membership of 123.

ELKTON CHURCH

was organized on the second Saturday in April, 1852. The following persons were gathered at Woods school house for the purpose of the organization, viz: Marcus L. Graff, Susan M. Graff, David L. Lightfoot, Sarah H. Lightfoot, Carion Tillery, Dennis Skaggs, Ally Skaggs, Riley Barnett and Margaret Barnett. Eld. Jas. T. Wheeler was the presbyter and moderator, M. L. Graff, clerk. The names of the deacons are: Jas. R. Bass and John H. Mashburn. The trustees are brethren James E. Rupard, A. J. Tinsley and Thos. Mashburn; treasurer, C. C. McCracken, clerk, A. Vaughn. Since the organization several churches have been organized from members of Elkton church, viz: Mission Chapel, Weaubleau and Sunnyslope. Eld. J. A. Newport is the present pastor (1894). Eld. D. R. Jones and Eld. J. T. Metcalf have formerly occupied the office of pastor.

BUFFALO

was organized January 14, 1889, by Eld. Jehu Robinson, Eld. D. P. Brockus and Eld. Z. T. Strickland presbytery, with 11 constituent members, as follows:

M. G. Lovan, J. B. Moore, W. G. Joyner, M. J. Moore, W. Hunt, Z. T. Strickland, J. S. Moore, John Hendrickson, and sisters M. E. Lovan, M. E. Strickland and Nancy Joyner.

Pendleton's manual of faith and church covenant were adopted. Eld. B. L. Mitchell was the first pastor. During

his pastorate there were 25 added to the church. After this there was a considerable time when the church was without a pastor. Some left the church, one died, leaving 25 members. Brother M. G. Lovan was deacon from the organization to the time of his death; he was a faithful, earnest and efficient brother. Eld. J. H. Stinecipher was called to the care of the church in June, 1886, for one-fourth of the time, or once a month; at the end of the year he was called for half his time as missionary pastor, under appointment of the state board, till March, 1888, when he tendered his resignation to the board. During this time the church had built a neat brick building at a cost of \$5,000, and the membership increased to 110. Eld. M. Slaughter was their next pastor for one year. A serious trouble arose in the church, which retarded its growth a great deal, but it is hoped the trouble has subsided. The church has enjoyed the labors of Eld. E. D. Fortner for one year and Eld. D. P. Brockus for one year. In 1894 Eld. J. H. Stinecipher was again appointed missionary pastor. Only about 35 members could be paraded for duty. Brethren J. P. Brownlow, Dr. A. M. Jones, H. G. Lovan and W. T. Hunt were ordained deacons. These were excellent, faithful brethren. The church has a Sabbath school, averaging about 60 in attendance. There are now (1894) 52 members, who are living in peace and harmony.

MT. PISGAH

was organized not far from the present town of Dadeville, Dade county, Missouri, on the 14th day of February, 1836, and is therefore the oldest church of which we have any record in the bounds of the early associations of Southwest Missouri. The members in the constitution were Martin Waddle, Elisha Henson, Ann Henson, Polly Henson, Hiram

Savage, William Barnes, Margaret Barnes, Margery Leforz and Catharine McDowell. The 12 articles of faith adopted are in accord with the articles usually adopted by Baptists, also the rules of decorum, except that the church will have nothing to do with missionary societies, home or foreign. The presbytery in the organization was Eld. Andrew Kingery and Eld. Elijah Williams. In April, on the second Sunday, in the year 1836, Eld. Williams baptized Abraham Casebier, Eleanor M. Casebier and Isaac Allen, and on Monday, the 11th, Eld. Williams baptized James Leforz, Jennette Leforz, Campbell English and Mary Ann Barks. On Sunday, April 22, Eld. Kingery baptized sisters Elizabeth English, Polly Ann French and Nancy Barnes. Hiram Savage was ordained to the full work of the ministry on the third Saturday in July, 1836, Elds. Williams and Kingery the presbytery. On Sunday Nelson McDowell was baptized by Eld. Williams. Martin Waddle and James Leforz were the first clerks, followed by Nelson McDowell, who remained in office several years. Eld. Hiram Savage baptized Luke W. Savage on Sunday, March 19, 1837. In April of this year it was agreed that the church have their communion in May and September, and that the example of foot-washing be attended to after the Supper. (The Saviour washed the disciples' feet at the house of Simon the leper, two days before the Lord's Supper was instituted.) Eld. Savage also baptized brethren Samuel and John F. Leforz October, 1837. Eld. H. Savage was elected pastor October, 1838. Eld. Jesse Mason seems to follow Eld. Savage in the pastorate from December, 1840, until December, 1842. Eld. Thos. J. Kelley appears to officiate until March, 1856, he received a call from the church again, and replied he would serve if the church would meet with him on Saturdays. Elds. Williams,

Savage, White, Isaac Ruth and other preachers officiated occasionally.

Eld. Geo. White was called October, 1856, but no evidence of his acceptance is recorded. Eld. Kelley was again called April, 1857, but from all we can gather did not accept for his name does not regularly occur in the minutes. Again on January, 1858, he received another call from the church but he declined because some of the members were opposed to his doctrine. In February, 1858, Eld. Jas. Kennon was chosen pastor and brethren Thos. McDaniel, Martin Holder and Jesse Kerby were appointed to wait on him to know his will in regard to serving the church. It is presumed that he served; but no further mention of his name occurs. In February, 1859, Eld. Jno. Ford filled the pulpit, and in June, 1859, Eld. J. E. B. Justice was called by acclamation as pastor. Brethren Martin Holder and R. M. Hayter appointed to wait on him; Eld. Jno. Ford moderator for that day and E. M. Campbell clerk pro tem. On June 1, 1862, Eld. Wm. H. Cate was called to the pastorate. In August, 1864, Eld. Justice was again chosen pastor for one year. A brother Morgan was excluded for being in sympathy with secessionists.

In April, 1866, Eld. Justice was invited to the care of the church the remainder of this year, but Eld. Geo. Long was elected in May following, and brethren E. S. Rook, Martin Holder, J. V. Grisham and A. W. Pickett were appointed to wait on him. Elected Eld. Jas. Kennon in May, 1867, as pastor, and A. W. Pickett and T. C. Kerby appointed to wait on him. The minutes are continued no further than November, 1867. There is no data concerning this church at hand. We find on looking over the record some names that call up sacred memories, such as Giles Rector,

Elizabeth Rector and Rhoda Jane Rector, who were received as members by letter, and in June, 1855, Elizabeth Ethridge, Geo. Ward and Prucia, his wife, and Cordelia Ethridge were received by letter, and on the same day Jacob and Jacob P. and Susanna and Rhoda Rector were dismissed by letter.

NEW HOPE,

Dallas county, Missouri, was organized at a point seven miles north of Buffalo September 19, 1857, with the following constituent members, viz:

Drury Cook, Isabel Cook, his wife, P. D. Watson, G. W. Harris, Wm. Wright, Elizabeth Southard, Nancy McPheeters, Wm. Kee, Adam Stambaugh, Mary Stambaugh.

The presbytery was Eld. G. B. Mitchell and Eld. John Burnes. The first pastor was Eld. Greenberry Mitchell, who continued as such until March 17, 1861, and was succeeded by Eld. John W. Williams, who was elected January, 1862, and remained in office until November 22, 1862. The civil war intervening, there was no church service until November, 1865, when Eld. Pleasant R. Manes was elected and served until March, 1866.

The church called Eld. C. L. Alexander May 30, 1866, and held office until March, 1868, when the name of Eld. Wm. Goodwin appears as moderator. He occupied the pulpit for several months. In March, 1870, Eld. C. L. Alexander resigned, having been sick several months. At the time of his resignation Eld. J. W. Fitch was chosen and labored until July 16, 1870, when Eld. Jehu Robinson was chosen to fill the office, who continued as such until September, 1871. Eld. W. C. Edwards was elected on that date and continued in office up to August, 1872. Re-elected and served till August, 1873. In September, 1873, Eld. G. B. Mitchell was chosen pastor and ruled in Israel till September, 1877. At this time Eld. W. W. Palmer succeeded and was pastor up to November, 1880. Eld. C. L. Alexander was elected, but attended only a short time. Eld. W. E. Spear was chosen December, 1881, and

stayed with the church to August, 1882. In November, 1882, Eld. D. R. Jones was elected to office and continued to July, 1884. Up to February, 1885, no pastor's name occurs; but at this time Eld. J. H. Stinecipher is chosen and retained up to July, 1887, his resignation was accepted. At this time Eld. J. H. Smith was elected and served till September, 1888, and was succeeded at this time by Eld. David Hitson, who occupied the pulpit until 1892, in August. At this time Eld. W. F. Wisdom was chosen, and eventually succeeded by Eld. David Hitson July, 1893. This pastorate was followed by that of Eld. N. J. Stinecipher, who was elected January 5, 1895, and is at the present date (May, 1895) the reigning bishop of New Hope church.

Of the numbers in the first organization only two remain; they are faithful sentinels at the post. They are brother P. D. Watson and sister Elizabeth Southard. The summons will reach them bye and bye, and they will gladly respond: "We come! We come! Our work on earth is done."

HOPEWELL CHURCH

was organized at a point on the Buffalo and Linn Creek road one mile north of the village of Tunis, on November 9, 1894, the presbytery consisting of Elders N. J. Stinecipher, missionary of Dallas county, W. E. Hoover, of Mt. Pleasant church and J. S. Mustain, of New Liberty church. The constituent members were brethren M. F. Scott, Richard Fowler, Robert Barnhart, Walter Barnhart and sisters Rebecca Scott, Eliza Barnhart, Mary A. Oliver and Elizabeth Adams. The pastor (1895) is Eld. M. L. Atchley.

PLEASANT RIDGE,

in Dallas county, is located three miles east of Urbana and was organized under the name of Union, April 4, 1889, and at that time was five miles north and east of Louisburg, the presbytery consisting of Elders N. J. Stinecipher and

M. F. Bartlett and brother W. S. Lindsey of Louisburg. The members in the organization were:

Brethren Wm. Quisenberry, Wm. J. Bartlett, Wm. Boles, J. R. Harmon. Clarence Hyde, and sisters Minerva Quisenberry, Melvina Quisenberry, Sarah Boles. Nancy Boles, Estella Boles, Mary M. Harmon and Tennessee Bartlett.

Eld. N. J. Stinecipher was elected missionary pastor and served till October, 1889, was re-elected and served till October, 1890; Eld. J. M. McDaniel succeeded as pastor until October, 1893, and was followed by Eld. Wm. F. Wisdom one year. The present pastor is Eld. B. F. Parker (1895). A new house was built in the fall of 1894, at the present location, and the name was changed at that time from Union to Pleasant Ridge. The present membership is 70.

LOUISBURG CHURCH

was organized August 23, 1888, in Dallas county, northwest from Buffalo. Presbytery, Elds. J. H. Stinecipher, G. M. Alexander and N. J. Stinecipher with deacons E. Lindsey, R. T. Hogg, Dr. M. L. Atchley and James R. Acuff and sisters M. A. Lindsey, Mary A. Hogg, H. B. Hays, M. J. Lindsey, Margaret Berger, Josephine Hyde, M. C. Karr, Nellie Lindsey. Three were received by relation, by experience and baptism, 11, by letter, 1. At the October meeting following, Eld. N. J. Stinecipher was chosen pastor and C. O. Gammon, clerk. N. J. Stinecipher continued the pastorate until September, 1891, when Eld. David Hitson was chosen and continued about two years when Eld. D. P. Brockus was elected and is at present the pastor (1895). Jas. H. Karr and David Mitchell were ordained deacons July, 1892. The present membership, 86. David Mitchell

succeeded C. O. Gammon as clerk, September, 1894, and retains the office at the present time (1895).

MACEDONIA.

Buffalo, or Macedonia, Baptist church was organized at Buffalo, Dallas county, Missouri, December 18, 1848. The presbytery was Eld. F. J. Oliver and Eld. Z. W. McDaniel. The church continued its meetings until the year 1855, when it was moved from Buffalo to a point about three miles south, where a house of worship was built. Here the church continued and prospered until about July, 1862, the cruel war came on and closed its labors, until the year 1866 it was re-organized with the name Macedonia, the presbytery Elds. C. L. Alexander and H. Elliott. The church continued its labors at this point up to the year 1869, when it again moved about a mile and a half southwest of the old site, on the Buffalo and Springfield road. Here a new house was built. The present membership (1895) is 117. The pastors from first organization were as follows:

F. J. Oliver, 1848; W. B. Senter, 1851; T. Pitts, 1852; G. B. Mitchell, 1854; W. B. Spillman, 1856; J. W. Williams, 1860; L. A. Smith, 1866; J. W. Fitch, 1868; Geo. Suiter, 1871; J. R. Callaway, 1878; G. W. Kelley, 1879; W. W. Palmer, 1881; D. P. Brockus, 1882; D. R. Jones, 1886; David Hitson, 1887; J. H. Stinecipher, 1891; David Hitson. 1892 to the present, 1895.

BOOK III.

BIOGRAPHICAL REVIEW.

BRAXTON M'CORD ROBERTS.



Eld. Braxton McCord Roberts was born March 28, 1810, in Wilkesboro, North Carolina. His youth was passed upon a farm. At about 18 he was converted and baptised. In the anti-mission controversy of 1832, his church opposed missions, on which account he joined the Methodists. Shortly after, he became a preacher, and for ten years preached in South Carolina. He was then transferred

B. MCCORD ROBERTS. to the Missouri Conference, and became a very popular preacher in that connection. In 1852 he left the Methodists and united with the Baptists, and up to his death he was the most aggressive Baptist minister in the Southwest.

Though not a debater, he handled doctrinal subjects powerfully. His courtesy toward those who differed from him gave him peculiar power over them. Think of him!

A man six feet two inches, straight as an arrow, black hair, fair complexion, with eyes that seemed to shine as lights, a voice that rang clear as a bell and melodious as a flute, a flow of language equalling a Webster, the logic of a Bacon, and the sauvity of a Chesterfield. Such a man was B. McCord Roberts in his prime. He was the Atlas of the Baptist cause in Southwest Missouri. The atonement and the resurrection were two themes often discussed with pathos by him. Though not classical, yet Bro. Roberts was scholarly. He mastered the English tongue by earnest toil. As a metaphysician he had no superior, having made the human mind a life-long study. For some years he was a physician. An unflinching friend of education, the last speech he made in his association was for Southwest Baptist college. He died April 18, 1883, and sleeps in Robinson Cemetery, ten miles south of Springfield, greatly lamented.

Many will read the brief history of Eld. Roberts, and will come to the last line with a painful feeling that but little has been said that might or should have been said. But it is found that statistics are not easily acquired, and we must be contented with a bare mention, when the conviction is that volumes might be written.

A great light has gone,
Life's struggles are o'er,
The hero would beckon us on,
To pleasures evermore.

ELIJAH WILLIAMS.

Elijah Williams was born in Jefferson county, Tennessee, and in an early day moved to Missouri with his father. He was associated with the earliest ministers in the southwest, and assisted Eld. T. J. Kelley in organizing Sac River

association. He was a schoolmate of Eld. D. R. Murphy in Tennessee, and operated in the same field in Southwest Missouri as an efficient minister of the gospel. His body lies entombed in the cemetery five miles west of Bolivar, in Polk county, Missouri. His sons, Thomas and Alvin, are living in the neighborhood, honorable and upright citizens. Two of his daughters, Mrs. S. R. Roberts and Mrs. Devin, are living near, and can tell of the pioneer work of their venerated father. The self-sacrificing spirit and holy zeal of these consecrated ministers can never be fully illustrated on the printed page.

ELD. D. R. MURPHY.



D. R. MURPHY.

Eld. D. R. Murphy was born in Jefferson county, Tennessee, November 24, 1802. His father, Wm. Murphy, was a soldier in the revolutionary war and nephew of "Murphy Boys," Joseph and William, who attained such great notoriety as ministers in the struggles of the early Virginia Baptists. In early life D. R. Murphy was surrounded by wicked associates and customs, such as drinking, dancing and card-playing, in which he became for a time a willing participant, but under the power of divine truth he was converted in his twentieth year and united with the Mill Spring church September 3, 1832. While under conviction, he says of himself: "I retired to the lonely grove between sunset and dark, and while prostrate on my guilty breast, pleading with the Lord for the salvation of my soul, I saw that my condemnation was just, and thought surely hell was my doom. I resolved to resign myself to the will of God without re-

serve. This done, ere I was aware, I felt something with the speed of lightning, as it were, flash over me; my feelings were strange indeed, all was peace, and while I mused the fire of God's eternal love kindled within me, and I leaped from the earth joyful and happy."

In 1834 he was ordained to the gospel ministry and spent five years preaching in his native state. Having heard of the vast destitution in the great southwest, he removed to Polk county, Missouri, in 1839. At that time the people of this section of the country lived mostly in small log cabins with puncheon floors, a door in one side and a wooden chimney. In many places it was a distance of from five to ten miles between residences. Under these circumstances Eld. Murphy commenced his labors to help build up the Baptist interest in Missouri. He travelled many lonely hours by day and by night. On one occasion he came near losing his life. In attempting to cross a prairie one cold, cloudy, winter night, he lost his way and wandered for hours, suffering intensely—in fact, came near freezing to death. At length, almost ready to give up, he concluded to try hallooing at the top of his voice, which aroused some dogs in the distance. He ran as fast as he could, guided by the barking of the dogs, his horse trotting after him, finally reached the house and was cared for by strangers.

Eld. Murphy was active in building up the waste places in the field of his voluntary labors. In all he aided in the the organization of 25 or 30 churches in the bounds of Freedom and adjoining associations, and baptized, during his ministry in the state, some 3000 persons. For thirty-five years he was one of the standard-bearers in the Baptist pulpit in the southwestern part of the state. In an early day, when he was in his prime, protracted meetings, which very gener-

ally took the form of camp-meetings, were common in his field of labor, and his efforts were in demand in these meetings, and generally became very successful. Commencing in 1840, no man did more in his day to build up the Baptist cause in that great southwestern field than Eld. D. R. Murphy. His first marriage was with Miss Lucy L. Carter in 1822, who bore him six sons and four daughters. The last seven years of her life she was a cripple, unable to walk. During the most of this period, for five years of the time carrying his invalid wife in his arms to and fro from the carriage, while traveling over a large extent of country preaching the gospel. Thus were his labors continued under the most adverse circumstances; but he counted not his life dear unto himself, considering Him faithful who had promised. From 1852 to 1855 he was employed by the American Baptist Publication Society as colporteur, and for short periods he acted as missionary for his association. His average yearly salary for 18 years was \$181. His second wife was Mrs. L. A. Allen, of Cedar county, whom he married in 1853. She survives him and furnishes the following account of his death, which occurred at his home at Humansville, August 28, 1875. "My husband's death was a most triumphant one. He suffered intensely for four months, but was patient and meek. Eight physicians were called to his bedside, but his case baffled the skill of all of them. The last song he sung was, "I am going home to die no more," when he reached forth his lean, trembling hand, bid adieu to all who were present, and praised God for redeeming love. Thus he died in the 73rd year of his life, an ear of corn fully ripe." His eldest daughter, Sarah, married N. M. Jones, October 24, 1846, in Greene county. Eight children were given to them, viz: Daniel Richard, born September 22,

1847,; Jas. B., born July 20, 1849; Jno. H., born April 4, 1852; Lucy Ann, born September 20, 1853; Mary, born October 31, 1855; Laura, born March 6, 1862, Austin, born July 24, 1865; Sarah, born October 22, 1867. All dead but four, viz: Daniel R., Jas. B., Laura and Austin. Sarah, the mother, was converted at home, while the father was reading, in family worship "O that my head were waters etc," Jer. 9:1.

ELD. GEORGE MITCHELL.

Eld. George Mitchell was born in Yorkshire, England, September 6, 1820. Educated at Horton Baptist Theological College, entering at the age of 22 years. He afterward spent one year at Edinburg, Scotland, in preparation for the foreign field, but on his return to England was installed pastor of the first Baptist church at Horsforth, July, 1847. The young pastor entered upon his charge with all the earnestness of his great heart. In the following October he was united in marriage with Miss Mary Armitage, daughter of Mr. Samuel Armitage, of Bradford.

At Horsforth Eld. Mitchell labored for five years, when he received a unanimous call from the church at Irwell Terrace Chapel, Bacup. After continuing here for three years he determined to quit his native land and sail for the new world. Early in the spring of 1855 he left Liverpool, and after a pleasant voyage of thirty-three days he landed with his family in Philadelphia. Immediately upon his arrival in America he was settled as pastor of the First Baptist church at Beverly, New Jersey. He continued three years at Beverly, when he was called to the pastorate of the Fourth Baptist church, St. Louis, Mo. When this church called him there were but thirty members. In less than two years the

membership increased four-fold, numbering one hundred and twenty souls. A beautiful house of worship was erected. On the 1st day of May, 1859, he preached the dedicatory sermon of the Fourth Baptist church.

In the spring of 1860 he came to Miller county, Missouri, by direction of the home mission board. He was sent not only to instruct the people, but also to teach such of the ministry as might desire his instructions. Soon the civil war broke out and blighted all his prospects. December 2, 1860, the church at Lebanon, Mo., extended to him a call, which he accepted, and removed his family thither. But little could be accomplished when the domestic retreat was violated, and when even the house of God was no longer a sanctuary. Having previously studied medicine, he went to the suffering and dying, ever carrying the blessed gospel of the Son of God. Toward the close of the war he went to Jefferson City to take charge of the hospital there.

When the war closed he returned to southwest Missouri and began a great work in re-organizing the churches, especially in the towns. In this respect his labors were greatly blessed. He was pastor of several different churches. In January, 1874, he resigned the pastorate of the church at Bolivar and went to California. In July of the same year he went to Hiawatha, Kansas. He preached for the church at this place for about two years. His labors seem to have been greatly blessed. The house was repaired, a large increase was made and a general interest in the advancement of Christ's kingdom showed itself. This, I believe, was about his last pastorate. He was afterward called to the Carrollton church, but on account of a stroke of paralysis could not accept. He has written in his diary of 1876: "This year has been a year of severe

trial to me. Paralysis has severely threatened me, and with that a severe pain in my left lung. It is with great difficulty that I read a chapter, pray, or preach. If the Lord has designed to remove me by this sickness, the Lord's will be done." He died May 27, 1879, at four o'clock P. M. His departure was calm and serene. He has gone; but yet he liveth. His works do follow him.

ELD. WM. TATUM.

Eld. Wm. Tatum was born in Guilford county, North Carolina, September 24, 1783. Professed religion in 1805. Soon after commenced preaching in his native state. Moved to Logan county, Kentucky, six miles north of Russellville. Here he raised a family of thirteen children, having married before he left North Carolina. In 1837 he moved to Greene county, Missouri, and soon after organized Mt. Pleasant church. He was an able minister, a self-made as well as self-sacrificing man. When he was too old and infirm to preach he would spend most of his time in meditation, reading and prayer. He died in hope of a blessed immortality January 26, 1856. His father was a Baptist minister. He has two sons who are Baptist ministers.

ELD. HENRY AKARD.

Eld. Henry Akard was born in Tennessee August 13, 1813. He was converted and baptized under the ministry of Eld. D. R. Murphy. He was married in September, 1832, to Miss Lavinia Jones, and in the same year moved to Polk county, Missouri. He was a yoke-fellow with such laborers as Williams, Murphy, Roberts and others of an early day.

ELD. WM. B. SENTER.



WM. B. SENTER.

Eld. Wm. B. Senter was born in Greene county, Tennessee, October 4, 1812. He moved with his parents to Madison county, Tennessee. He was married to Miss Eleanor A. Weir, June 19, 1834, who was born August 12, 1815. He made a profession of religion soon after his marriage. He and his wife joined the church at Cool Spring (Baptist) in Madison county, Tennessee. His father and mother were members of the so-called Primitive Baptists. Wm. B. Senter emigrated to Polk county, Missouri, with his family, in the spring of 1841, and settled on a farm, improving it with his own labor. He united with the church at Coon Creek, St. Clair county, Missouri. He was ordained by Elds. D. R. Murphy and W. Ashworth and was elected pastor of Coon Creek church in 1849. He was also elected pastor at Alder, in Cedar county. In 1850 he was elected pastor of the church at Buffalo, Dallas county, Missouri. He frequently had the care of three and four churches, each contributing from \$2 to \$30 a year. He would hold a camp meeting, or protracted effort in the fall at each church. He labored on the farm for a support, and studied at night to prepare his sermons for Saturday and Sunday. These items were furnished by his eldest daughter, Mrs. Harriet L. Younger, of Cedar county, Missouri.

Here follows a memoir of Eld. Senter by a different hand. There is no conflict in the statements, only as to the place where he first joined the church. This discrepancy may be easily reconciled when his friends have compared notes. The memoir is as follows:

William Butler Senter was born in Greene county, Tennessee, October 4, 1812. Some time in his youth, it is not known at precisely what age, he professed conversion at a revival meeting held at Bethlehem church, in Henderson county, West Tennessee. He afterward joined the Cotton Grove Baptist church in Madison county, West Tennessee. He was baptized by his brother, Jas. C. Senter. In Tennessee he married his first wife, Miss Eleanor A. Weir, with whom he lived happily until her death, July 31, 1863.

He moved to St. Clair county, Missouri, in 1841, and united with the Baptist church at Coon Creek. He was licensed to preach in 1842, and ordained to the full work of the ministry in 1843, by a presbytery consisting of Elds. D. R. Murphy and W. Ashworth. In the year 1845 he moved to Polk county, Missouri, where he lived until the winter of 1861. During all these years he was a faithful, zealous worker for the Master. He travelled as missionary in 1850, by appointment from the Liberty association. Excepting this period of missionary work, he was pastor of three to four churches during his stay in Missouri. He was greatly beloved by his brethren, and was highly esteemed by all the people wherever he was known.

In the year 1861, when the war cloud swept down over our land, he left the home of his adoption and sought another near Alvarado, Johnson county, Texas. Here, as before stated, he lost his wife in 1863. In 1865 he married his second wife, Mrs. H. J. Kelly, whom he also survived by a few months. On reaching Texas he united with the Baptist church at Alvarado, in which, excepting an interval of one year, he remained until his death.

He devoted himself assiduously to preaching the gospel to destitute places, and to weak and struggling churches, for

which he received a very meager compensation. He was eminently successful in building up the churches. He usually had three or four churches in charge, preaching almost every Saturday and Sunday. Here, by his uprightness and humble, Christian walk, he gained the esteem of all who knew him. His life was exemplary, and his adherence to the Bible uncompromising. He was pastor of the church at Alvarado until declining health compelled him to resign. But after he had given up the pastorate of churches he often preached with great power whenever an opportunity was afforded. He was a good revivalist, and often took part in revival meetings when he could no longer preach regularly.

He was not a man of classic education, but his mind was well stored, and by industry and hard study he had gained a prominent place among his brethren. Several times he presided as moderator of Alvarado association with marked ability. His eventful and successful life closed in triumph. He died November 29, 1883. During a lingering sickness of five months, he manifested the greatest patience and Christian resignation. Though suffering intensely, his eyes would often fill with tears of gratitude, and he would say: "God is still with me! I cannot fully enough appreciate and thank Him for His goodness to me. I am on the Delectable mountains, looking upon the beautiful landscape beyond!" Thus, with expressions like these upon his lips, passed away this faithful servant of God, leaving his name embalmed in the memory of all who knew him. He raised a family of seven daughters, two of whom are in Missouri and the other five are in Texas.

Now follows another memorial written by a third person, gathered no doubt from Eld. Senter in his last hours. "I often review the days I spent in Missouri and hope they were

not spent in vain. The 13 years I preached to the church at Brush Grove I hope some of my labor is gone to glory. I served the church at Mt. Zion nine years, in which time I believe under God I was instrumental in building up my Master's cause at that place. And at Humansville where I labored for seven years I believe it was not in vain. And at Bolivar, that brick wall that now stands there, is a visible monument of that church that I constituted at that place, and whatever good I may have done, to God be all the glory now and forever. I served the church at Buffalo, in Dallas, county, Missouri, one year, and one year at Alder, in Cedar county, Missouri." The last few days he lived, when his family and friends would go to his bedside, he would look up and say: "I am here yet, just waiting the Lord's will. I am ready to go at any time. Weep not for me, my work is finished." He was buried with the honors of Masonry.

His children were, by the first wife, Harriet J. Younger, born in Madison county, Tennessee, May 13, 1835; Marion, born in Madison county, Tennessee, October 14, 1837; Katharine (Watkins), born in Madison county, Tennessee, November 5, 1839; Martha (Keirse), born in St. Clair county, Missouri, August 1, 1842; Ann Kelley, born in Polk county, Missouri, January 8, 1845; Wm. H. Senter, born in Polk county, Missouri, February 27, 1853, died April 4, 1859. Second wife, H. J. Kelley, was married to W. B. Senter in Dallas county, Texas, April 25, 1865. Three daughters were born to them as follows: Addie (Porter), born February 4, 1866; Fannie (Howington) born August 12, 1869; Eleanor, born April 15, 1870. Mrs. H. J., the second wife, died February 19, 1883.

ELD. JEHU ROBINSON.

Eld. Jehu Robinson was born in Washington county, Indiana, February 26, 1820, and moved with his parents to Henry county, Missouri, in 1840. "The wilds of Southwest Missouri in 1840 were beyond description. Whiskey drinking and the desecration of the Sabbath were the commonplace things then. So I was raised without an education, except that of my mother. Gone through the world, thus far, suffering for an education, as a starving man suffers for bread. I was united in marriage with Miss Mary Jane Renfro, near Leesville, Henry county, Missouri, May 16, 1844. Raised seven children, six of whom are still living. One son, Charles T., now of Bolivar, Mo. Some three years after marriage my wife and I were baptized upon a profession of our faith in Christ by Eld. Daniel Briggs into the fellowship of Tebo Baptist church, Henry county, Missouri. Soon after I commenced trying to preach, and for some years I tried harder to quit than I did to preach. I then tried to love the work. This point gained, I was happy in the work, and prosperity attended it. In May, 1858, I moved to Springfield, Greene county, worked very hard and gained property very fast. In the spring of 1860 I bought a farm on James fork of White river, and moved onto it. Preached for the church on my place. Run the farm and practiced medicine for the community. Had the happiest home and church I ever had in life."

"In 1861 the war broke out, and in one year \$12,000 would not have covered our losses. In July, 1863, we moved to Cooper county, Missouri. There I preached, farmed and practiced medicine with great success every way. In 1867 the executive board of the general association appointed me their missionary for Southwest Missouri. I labored for that board

twelve years. One year I baptized 302 persons into the fellowship of the churches of Southwest Missouri. Up to the present time I have baptized 2,500 persons. I have witnessed some 3,000 professions of faith in Christ. I have baptized over one hundred Pedos and Campbellites and five Catholics. I am doing less work this year than any year of my life. I have organized quite a number of churches in the state, aided in the ordination of some ten or twelve brethren to the ministry."

"In 1878 I met with Eld. J. R. Maupin in Southwest Missouri, and in the woods, on our knees, in prayer to Almighty God for guidance, we commenced work for Southwest Baptist college. It was opened in September, 1878, in Lebanon, Mo. Then in the spring of 1879 it was located in Bolivar, Polk county, Missouri, by a board of trustees. I was president of the board of trustees for two years. Was also appointed financial agent of the college and superintendent of the building, and no man knows, and no man ever will know what I went through in that work. The very hard work my wife went through broke her down, and November 13, 1881, she died at our home in Sentinel Prairie, and was buried in the cemetery at Bolivar. There and then was buried my heart's delight and hope of a happy life. I have been, am now, and will be an unhappy man while life lasts. She was my heart's delight. For her I toiled. The very thought of her sweetened all my toils and trials. All were made easy by her, and for her. Hence all that is buried with her."

"June 3, 1883, I was married to Mrs. Matilda Ball, of Morgan county, Missouri. I continued my work as missionary for the board, and as pastor of churches up to the present (1893). Have baptized over 400 since coming to Mor-

gan county, making full 2,500 baptized in my life work, up to March 23, 1893. I am now in my seventy-fourth year, so I feel my life work drawing to a close. I can do but little more, so looking over all the past, I can only say, I have done what I could. I would be glad to visit all the churches in old Polk county, and preach for them; may God bless them all."

The writer, or transcriber, of this foregoing sketch has been intimately associated with Eld. Jehu Robinson since the location of the college in Bolivar in 1879, and no man has made more sacrifices, or contributed more to build up our religious, social or educational interests than he has. No man has been so well qualified as he to go into the pioneer districts and awaken a revival spirit among the people.

ELD. W. F. SPILLMAN.

Eld. W. F. Spillman was born in Tennessee, March 5, 1821. He was the son of Thos. and Frances Spillman. In boyhood he spent a number of years in Allen county, Kentucky, where, in 1840, he was converted, and united with the Bethlehem Baptist church, and was soon after ordained by Elds. Zechariah Emberson and Thos. Scribner. He moved to Polk county, Missouri, in 1854. He became a member of Mt. View church and spent several years in Polk and surrounding counties in faithful and efficient labors as a minister of the gospel. He was at the organization of Freedom association and was chosen missionary. It was said of him that he occupied the stand to preach and stood some time without speaking; finally, after smacking his lips together, he began slowly to talk. His friends, who thought of engaging him as missionary, were "down in the mouth," and were doubtful about the propriety of choosing him, but

as he proceeded and began to warm up on his subject they were convinced "that he would do."

A part of a letter from some one in Collin county, Texas, written September 1, 1869, is before me, giving an account of the manner of his death. "Your letter of inquiry has come to hand. I will answer it as far as I am able. I attended on him in his sickness, was with him when he died. He was sick five or six weeks. The first part of his sickness was fever brought about by getting overheated. He went out with the army and was in what was called the Farmington fight east of Corinth. The day was very hot and the soldiers had to wade water and mud, also had to pass through dense undergrowth, which caused it to be very sultry.

Mr. Spillman was taken sick in a day or two afterward and remained sick until he died. When the army vacated Corinth I was detailed as his nurse. Was sent to Okalona hospital. When we arrived all the wards of the hospital were full. I stretched a blanket in as cool a place as possible and placed Mr. Spillman under it. He was unable to walk, had to be carried. I obtained some cool water. He seemed to be easy and in his right mind, talked freely, asked me if he had been troublesome to wait on, and seemed to be more lively. Weather very hot. I was fanning him. A gentleman came along and asked me whom I was fanning. I told him it was Mr. Spillman, a Baptist minister from Missouri. The gentleman's name was Goodnight, of Kentucky, also a Baptist minister. He and Mr. Spillman were old acquaintances. They knew each other. They talked together some time. I then asked Mr. Goodnight if he had any idea where I could get Mr. Spillman in a hospital. He told me he thought he could, and went himself and got a bunk in ward No. 24, and assisted me in getting Mr. Spillman to the

hospital and called to see me afterward. Mr. Spillman was in his right mind, only when the fever was high or under the influence of medicine. He had no fear of death; was willing to go at God's call; spoke of his family often; said he wanted to see his dear wife and children, but said that circumstances forbid his seeing them; seemed to regret the condition of his family, but said that he would leave them in the hands of a merciful God; hoped that his son would live to get home and raise his family; had no fears as to his acceptance with his heavenly Father. The doctors kept him stimulated with wine, so at times he was not in his right mind. He lay in the hospital ten days before he died. I was by the side of his bunk all the time. He died calmly and without a struggle. If ever I stood by the bedside of a good man and saw him expire, it was brother Spillman. I am satisfied that your loss is his gain. His walks in the army were such as to convince every one that he was a man of God and that he loved God's people. He preached for us at Rienzi not long before he was taken"— Here the narrative closes and we have no clue to the last word, or the writer. We have enough, however to assure us of the sterling worth of the man. Impressed as he was with the spirit of his Master, he could be none other than a brave soldier, whether in defense of his country or his religion.

ELD. ISAAC INGRAM.



ISAAC INGRAM.

Eld. Isaac Ingram was born November 29, 1825, in Pulaski county, Kentucky. "My parents were Methodists. I was christened in infancy. My parents moved to Illinois in 1835 and in 1837 moved to Polk county, Missouri, where they resided until removed by death. (Father lived to the 90th year or over.) Here they joined the M. E. church. I of course was a member and remained so until I professed faith in Christ. Soon afterward joined the Enon Baptist church, Polk county, Missouri. Licensed to preach in 1857 and was ordained in 1858, the presbytery consisting of Elds. T. J. Kelley and W. B. Senter, and in the spring of the same year was called to the care of Providence church, also of Hopewell church in Freedom association, and in the fall of 1859, at Freedom association, was elected missionary for one year. Then at the next association was reappointed for another year.

Then the war came on and I moved to Morgan county, Missouri. Was called to the care of three churches. Returned to Polk county, February, 1866, and in 1867 accepted care of Slagle Creek church and Mt. Olive, in Dallas county, and in 1868 called again at Mt. Olive. In March, 1867, called to the care of Slagle Creek church, served one year and resigned on being appointed missionary by the general association for Southwest Missouri. Labored two years, at the close of which I went into pastoral work again and continued until my health failed me, and compelled me to abandon that kind of work. I am now trying to do something in

the Sabbath school for Jesus. My last pastorate was at Enon, where I first became a Baptist and was ordained to the ministry.”

The foregoing sketch was written by the elder himself. I hope he will pardon me if I subjoin an item or two. I formed the acquaintance of this good brother in 1879. He was the oldest of three of his brothers who were Baptist preachers. I had previously learned to know his brother Charles, who labored with me in the same association in Cedar county. Both these brethren were brought up without any education, except what they picked up as best they could by observation. But such was their assiduous application, coupled with good judgment, that they became leaders in their several fields of labor. They were engaged in many a theological combat, in which, according to current rumor, they came off victorious. I was present at one of the contests, in which Eld. Chas. Ingram was pitted against an Adventist. The latter displayed considerable learning and was provided with maps and pictures of dragons and prophetic symbols. Eld. Charles appeared to be rather weak, so much so that his friends rallied around him and suggested some points that they thought would be helpful. But the elder waited until the Adventist had spent all his material, and then such an array of solid scripture, piled up and poured down upon the devoted head of the learned Dutchman as effectually drove him to the wall. Adventism was from that day on below par in that neighborhood. Eld. Isaac was engaged with a noted Campbellite named Bills. They met several times. The time was again set, but Bills failed to come to time, and there has been a reign of quiet for years.

The elder is still living near Slagle in Polk county. Though quite feeble, he still manages his farm and attends

the meetings of his church and Sunday school. He is a man of decided convictions, and having taken his position, nothing can swerve him from his position, unless by the most palpable evidence. And his strenuous adherence will sometimes take on the appearance of obstinacy. He and his brother Charles have both been members of the board of trustees of Southwest Baptist college in Bolivar. Charles has passed beyond to the land where there is no weeping.

Isaac is meekly waiting, quietly waiting,

Expecting to hear the gracious call.

His brother Joseph, too, has gone. Dost hear the grating,

Nay, rather, a welcome voice, vouchsafed to all,

Who love his appearing, we are constantly nearing

The awards of His infinite love, in the mansions above.

[Eld. Isaac Ingram died April 18, 1897, since the above was written.]

ELD. BURROW BUCKNER.

Eld. Burrow Buckner was born in Lawrence district, South Carolina, in 1796. He was uncle to Eld. H. F. Buckner, missionary to the Indians. Under parental care he grew up a farmer's boy in East Tennessee. His education was limited. He was led to the cross at the age of 19 years, and seven years after entered the ministry, under his own appointment, to the Cherokee Indians in northern Georgia and southern Tennessee. Here he soon gathered a church of the natives, preaching mainly at such times as the labors of the farm would permit him.

He moved to Missouri in 1840 or 1841, occasioned by the emigration of the Cherokee nation from Georgia to their present home. For a time after he came to Missouri he held what was then called anti-mission views, but was convinced of his error, and was for some 20 years a useful minister of the

New Testament in Sac River, Liberty, Spring River and afterwards Union association. His forte was in exhortation, in which he greatly excelled. In fact, when aroused, he had few equals. He was also regarded as an excellent disciplinarian, both in his family and in his churches. In this he was truly a bishop.

In August, 1861, having gone to the blacksmith shop to get his horse shod for the purpose of going to the association, he was suddenly stricken with apoplexy, and died before his wife could reach him. The wife of his early life, Mrs. Matilda Buckner, survived him, and was, we think, in 1875, living in Dade county, Missouri.

Tradition says: "All the Buckners of the United States descended from three English brothers named Benjamin, Jesse and John, who came to America in colonial days. John, the middle brother, moved to Georgia in 1792. They were all large men, having large ears, high cheek bones, large blue eyes and hair black and straight. All of them became Baptists; Benjamin was a minister, and all had large families."

ELD. J. E. B. JUSTICE.

Eld. J. E. B. Justice was born in Buncombe county, North Carolina, April 23, 1817. Settled in Greene county, Missouri, in 1843, two and a half miles from the city of Ash Grove. He has been actively engaged in the ministry in Greene and surrounding counties; has been a consistent landmark Baptist, endeavoring to avoid the rock of fatalism and the quicksands of Arminianism. He was associated with the prominent workers in Liberty association, as well as in Sac River association. His companions in religious conflict were such men as W. B. Senter, Elijah Williams, T. J. Kelley and others, and many a battle has been fought, and

glorious victory won. We would be glad to chronicle some of the events of his life, but have not the facts at hand. A short acquaintance with Eld. Justice has impressed the writer with the fact that he is a zealous minister, a conscientious man, and an upright citizen. What a blessing it would be if our land was settled with people like that!

HON. SAMUEL L. SMITH.

Hon. Samuel L. Smith was born in Franklin county, Missouri, in 1830; son of Thomas and Esther (Hutton) Smith, natives of Kentucky and Alabama respectively. The parents were married in Kentucky about 1812, came to Franklin county, Missouri, in 1818, remained there a short time, moved to Gasconade county, and in 1848 came to Cedar county, there being but two or three settlements between there and Fort Scott, Kansas. The country at that time was full of Indians, wild animals were to be found everywhere, and in establishing their little home in the wilderness all the hardships and privations incident to pioneer life were experienced.

Here the father died in 1857 at the age of 63 years. He was a successful minister of the Baptist church for over forty years, and established many churches in Southwest Missouri. He was a soldier in the war of 1812. His wife died in 1863 at the age of about seventy years. She was a member of the Baptist church, and was a Christian woman in the true sense of the term.

Hon. Samuel L. Smith is the ninth of seven sons and five daughters, two sons and two daughters now living, born to his parents. These children are named as follows: Wm., Margaret, wife of James P. Caldwell, both of Cedar county; Polly C. wife of Clark Hardin, of Oregon, and Samuel L.

The last named was reared on the frontier, with but meager chances for an education. He emigrated with his parents to Cedar county, and in 1849 was united in marriage to Miss Mary J. Casey, a native of Virginia, and the daughter of Thos. and Sarah A. Casey. Mr. and Mrs. Casey were among the first white settlers of Cedar county, locating here about 1835, and spent the remainder of their lives here. Mrs. Casey died in 1837, and Mr. Casey was killed by bushwhackers in 1862. To Mr. and Mrs. Smith were born four children, two daughters now living; Emily H., wife of Wm. Casey, and Eliza E., wife of Prof. George M. Liston.

Mr. Smith lived on Cedar Creek until 1852, then near his present farm, where he has 1,100 acres, all in one body, one of the best farms in the county, and with 700 acres in cultivation. All this is the result of industry and good management, as he started in life a poor boy, and his first forty acres were entered with money earned by day labor. He is now one of the county's most substantial farmers and stock-raisers. His first tax was but two and a half cents. He was converted in Hopewell church on Cedar Creek, Cedar county, Missouri, in August, 1852. He served six years, or three terms, in the Legislature, representing Cedar county, Missouri. His first wife died July 25, 1881. She was a member of the Baptist church. His second marriage took place in September, 1884, to Mrs. Clementine Williams, nee Rankins, a native of Tennessee, who came with her parents to Cedar county, Missouri, at an early day. Brother and sister Smith have been members of the Baptist church for many years. Brother Smith is not to say a handsome man, but there is in his countenance and conversation something that strikes your attention, and you feel instinctively that you are in the presence of a master mind, that is no way

loth to grapple with the most important subjects. In the councils of the state, as also in the deliberations of Baptists in church work, or in the associations, his voice may be heard, and in every case with manifestations of profound respect. His heart and purse are open to the crying wants of church and people.

DR. PETER B. SMITH.

Doctor Peter B. Smith was born near Cedar Springs, in the north part of Cedar county, Missouri, in 1844; son of Eld. Obadiah and Lucinda (Hartman) Smith, natives of Kentucky and North Carolina respectively, but early settlers of Howard county, Missouri. Dr. P. B. Smith was the third of six children born to his father's second marriage, and with the exception of the time between 1877 and 1880, he has spent all his life in Cedar county, Missouri. He was married in 1866 to Miss Mary E., daughter of John and Martha Eslinger, natives of Indiana and Kentucky respectively, but early settlers of Cedar county, where Mr. Eslinger died before the war; Mrs. Eslinger still living. Mrs. Smith was born in Cedar county, Missouri, and, by her marriage to Dr. Smith, became the mother of nine children, three sons and four daughters now living. Dr. Smith was ordained in 1871. Graduated from the American Medical college, St. Louis, and is a leading practitioner in Cedar county. Mrs. Smith has been a member of the Baptist church since 1867, and is an active worker in the same.

HARDEN M. WILLIAMS.

Harden M. Williams was born on his present farm in Cedar county, Missouri, November 21, 1842; son of Robert and Lavica Williams. He is the fifth of four sons and two

daughters. Those living are Francis M. of Nebraska; Fernetta, wife of James M. Preston; Harden M., and J. K. P., all of Cedar county, Missouri. Harden M. married Miss Ida Sherman in 1869. She was born in Cass county, Missouri, in 1853, and is the daughter of John and Elizabeth Sherman, natives of Vermont and Ohio, respectively. Mr. and Mrs. Sherman were married in Ohio and came to Cedar county a few years previous to the war. To Mr. and Mrs. Williams were born four children. Three sons living, J. Robert, Oscar E. and Freddie M. He and wife are members of the Baptist church, in good standing for more than twenty years. He was converted in time of the war in Little Rock, Arkansas, in 1863.

J. K. P. WILLIAMS.

J. K. P. Williams, youngest brother of H. M., was born in Cedar county, Missouri, in 1845. Joined the Baptist church in 1866. Was married in 1874 to Miss Martha Ann Metcalf, daughter of Eld. Jno. T. and Susan C. Metcalf, natives of Virginia. Eld. and Mrs. Metcalf were married in Chariton county, Missouri. Eld. Metcalf is deceased. He has been a successful minister for many years. He once represented St. Clair county in the Legislature. To Mr. and Mrs. Williams have been born nine children, three sons and one daughter living. They have been members of the Baptist church for a number of years, and he has been clerk in the same for twenty years. The writer was pastor of Cedar church in Cedar county, beginning service on Saturday, January 8, 1876, and continuing one year. The Williams, Smiths and Prestons above mentioned were members of what was then called "Old Cedar church." Eld. Metcalf resigned in 1875. Eld. Metcalf was chosen

moderator of Antioch and Cedar County associations for a number of years. His son-in-law, J. K. P. Williams was invariably chosen clerk.

ELD. JOSEPH R. CALLAWAY.



Eld. Joseph R. Callaway was born in Knox county, Tennessee, July 11, 1811. Professed hope in Christ when about 19 years of age, and immediately began preaching. When about 25 years of age he married Miss Mary M. Wilson, who bore him four children, three sons and one daughter. The eldest was Jas. R., the second Jno. F., the third Ben H., and the fourth Florence, now Cunningham. Moved to Missouri in March, 1839; settled in Polk county. Assisted in organization of a large number of churches, notably Freedom church, which was situated in Polk county, one mile south of the present site of Halfway.

At that age it was not expected of preachers to make any charge for preaching, nor was it often thought of upon the part of church members, but on one occasion, at Freedom church, Eld. Callaway had acquitted himself so well that the people gave him nearly \$100. Brother S. O. Gordon gave him a twenty dollar gold piece, and brother Thos. Higginbotham gave him \$5, the first money he ever received for preaching.

He was very popular in those days. He was a man of great strength physically as well as mentally. He was over six feet in height, shoulders broad and sinews well knit. At the house-raising, or Fourth of July festivity, he was the

acknowledged peace-maker. There was sure to be a broil with some unruly neighbors, who had a "fuss" to settle; but the "peace-maker" would boldly step between the belligerents, take them by the arm and command the peace. If they were still obstinate, he would give them some forcible reminder that prudence was the better part of valor, and he was usually successful in bringing about a settlement of difficulties.

The wife of his early youth departed this life in the year 1871, the month and day not given. After some years had elapsed Eld. Callaway married again, but no date is given. The Elder maintained unusual vigor for one of his age until a short time previous to his death, which event occurred April 2, 1891.

A brighter page and golden pen
Will chronicle the deeds of men.
His faith will stand while deeds of yore
Shall perish, to be seen no more.

THOMAS HIGGINBOTHAM.

Thomas Higginbotham was born in Wayne county, Kentucky, May 14, 1822. Professed hope in Christ in his 17th or 18th year. Married Miss Rachel McKinney, and moved to Missouri, his father-in-law also with him, and several others. The wagon in which the two families came, was drawn by two yoke of oxen, brother T. H. owning one yoke of oxen. Two children were born to them in Kentucky, Gideon H. and John J. They settled in Polk county Missouri, where they made a permanent home. Nine children were added to them in Missouri, viz: Sarah, wife of Eld. G. M. Botts; Reuben F.; Polly Ann, wife of Jasper Vickery; two died in infancy; Joseph, Wm. W., Martin T., and Robert, the youngest, who died in —, aged 16 years.

At the time brother Higginbotham settled in Polk county, (in the spring of 1845) the country was quite new, the farmer could get his course and, with little variation, could go straight to mill, though many miles away. When meeting time came, they could yoke up the oxen and go ten miles in good time. And in time of revivals would prepare rations for several days and camp at the meeting-place. They would turn the oxen out on the rich, high grass and they would fare sumptuously. Brother Higginbotham is still living, vigorous and healthy (June, 1896.) He has moved from the farm to Bolivar and enjoys the repose so much sought after by the many. He is moving gracefully toward the sunset of life, his hands full of wealth earned by patient toil, economy, and wise investment of time and means. His children and grandchildren are settled in Polk county, except Reuben, who is in the state of Washington, and a grandson in California. He and his wife (Rachel) were constituent members in the organization of Freedom church in the autumn of 1845.

J. B. THURMAN.

J. B. Thurman was born in Kentucky in 1814, and about the year 1832 came to St. Louis county, Missouri. Afterward came to Moniteau county, where he married Miss Jane Allee. He was a blacksmith by trade, but in later years followed farming. He moved to Miller county, then to Morgan county, and finally to Dade county in 1868, where he owned a good farm near Cedarville. He was a member of the church at Cedarville, where the writer first knew him, also a deacon and influential member. He moved from Cedarville to the county seat, Greenfield. After a useful life of several years at that place he made his last move to the

haven of rest beyond. His death occurred January 1, 1888. Ten children were given to them, six sons and four daughters. Two of his sons were distinguished physicians (Elisha and Logan); Berry G. is an attorney at law in Lamar, Mo., and has been state senator from the 28th district in Missouri. The mother yet lives in Mt. Vernon, Mo. (1895).

Brother Thurman was elected a trustee of Southwest Baptist college in 1878 and continued in that office until 1880. His name is treasured in the corner-stone of the college building with the charter members, or first trustees. May the same spirit that actuated these pioneers be manifest in succeeding generations, until other ages shall behold the fruition of the prayers, tears and hopes of the college builders.

ELD. D. G. YOUNG.

Eld. D. G. Young was born in Niagara county, New York, in 1829, and is a son of Uriah and Phœbe Young. Left an orphan when quite a small boy, Wm. B. Young, an uncle, who had married a sister of Phœbe (Gregory) Young, took the young lad to his home. About 1836, the youth went to Genesee county, Michigan, and grew to manhood. In 1855 he married Miss Margaret Pratt who was born in Shiawassee county, Michigan, in 1831. To this union was born one child, Margaret, who is now the wife of Milton Holly of Millbrook, Michigan. After one year of married life Eld. Young was left a widower,, and in 1857 he engaged in the teacher's profession, which he continued for some time in Williamson county, Illinois. In 1861 he married Miss Amanda E. Roberts, who was born in Williamson county, Illinois. Nine children were the fruits of this union. Seven now living. Emma, John C., Wm. E., Susie, James, Clarence and Ida. Eld. Young was converted at the age of

18, and in 1859 licensed to preach. The time of his ordination is not given. He had four churches in charge in Williamson county, Illinois. Erected the Baptist church in Marion, Illinois, and was the pastor of that church when he came to Dade county, Missouri. He has had charge of five churches in Dade county, and organized the Baptist church at Greenfield. He was eight years circuit clerk and recorder of Dade county. He lived one and one-half miles north of Greenfield. He was trustee of Southwest Baptist college from 1880 to 1883. Three of his children graduated in that institution, viz: Emma, who graduated in 1883 with degree of A. B., followed by A. M. in 1886. She passed an examination by the mission board of the Southern Baptist convention and was accepted as a missionary to Canton, China, and sailed December 7, 1883, on the steamship "Arabic," arriving at Hong Kong January 8, 1884. She had a school house built at a cost of \$1300, and besides, she translated Bunyan's Holy War into the Cantonese vernacular. She remained at the post five years and returned. After her return she married Eld. Wm. S. Ayres, who is pastor Baptist church in Lowell, Massachusetts. John C., was graduated in 1887 with degree of A. B., and in the fall of 1887 he entered the Southern Baptist Theological seminary at Louisville, Kentucky. He was afterward ordained to the full work of the ministry at Gray's Summit, Franklin county, Missouri, the Presbytery consisting of Eld. Wm. H. Williams, editor of Central Baptist, and other ministers from St. Louis, Missouri. Wm. E., was graduated in 1889 with degree of A. B.

ELD. JAMES SCHOFIELD.



JAMES SCHOFIELD.

Eld. James Schofield was born in the state of New York June 7, 1801. He was reared without the advantages of a liberal education, though by the energetic application of a naturally strong intellect he succeeded in overcoming many of the difficulties growing out of these disadvantages. He was ordained to the work of the ministry about 1830. After laboring over forty years in his native state he moved to Illinois, settled in Kendall county, and engaged in the ministerial office three years. Then he accepted an appointment from the American Baptist home missionary society and labored nine years in Stephenson county, Illinois. His labors were blessed in the conversion of many souls. He assisted in the organization of thirteen churches; several of them he served as pastor.

In 1853, with a commission from the home mission society, he moved to Iowa, in which state he lived 12 years. He organized churches at Farmersburg, McGregor, Rossville, Elkader, Strawberry Point, Hardin and other places. To all of these churches he preached more or less until he accepted an appointment as chaplain in the United States army, which position he held for three years. In 1867 he moved from Iowa to Southwest Missouri and settled in Dallas county. This section of country had been devastated by the ravages of war. There were widows and orphans and great poverty and destitution. Churches had been dissolved, and the field was one for missionary work. He gathered the people to-

gether in the forests, and there, with such comforts and conveniences as nature may have provided, preached the gospel to listening souls.

He applied himself to the work of building houses of worship for the people of God and such as attended worship with them. One of these churches perpetuates his memory by his name, by which the church is known and will likely be while time shall last. It is called Schofield Chapel.

Since his coming to Missouri Eld. Schofield has not received more than fifty dollars for his ministerial services. Yet he is a decided advocate of ministerial support where the congregations are able to pay it. He is also a decided friend to ministerial education. He has assisted in the organization of forty-three churches in his life work. He has ever been steadfast in maintaining and teaching the distinctive doctrines of the Baptist church, believing that New Testament ordinances in manner and order of observance are of Divine authority, and that man has no right to omit or modify them.

Eld. Schofield is the father of eighteen children, ten sons and eight daughters. These were the offspring of three different marriages. The oldest son, Eld. J. V. Schofield, is well known to all readers of western Baptist periodicals. Major General Jno. M. Schofield, of the United States army, is too well known to require notice in a brief compilation like this. Yet his greatness as a soldier and chief captain may be an aggravation to him if the bitterness of his carnal nature is not assuaged and overcome by the love of God. We know not whether he is born of God or no; but this may be done for him by his relatives and friends, viz: a united prayer to the Lord of Lords, may be made for him, that he may fill his post with dignity and honor, actuated, not only by

love for his country, but by a sense of his responsibility to man, and of love to God. Having love to God, through faith in Christ, he shall be able to rule his spirit here and to rule in eternity hereafter.

The writer has occasion to remember an interview with the General while he (the General) was commandant of Department of Missouri. A brother-in-law of the writer was in prison in Gratiot, St. Louis, Mo. I made five visits to St. Louis in behalf of that brother-in-law, going from Monroe county, Missouri. Four of the visits had been made without effect, although I had taken some friends along, and one time the prisoner's wife was along. I began to cast about me to see what was best. I found it necessary to have influence at headquarters. Being acquainted with Hon. J. D. S. Dryden, of the supreme court of Missouri, and further, to fortify myself with him, I had a mutual acquaintance, brother Thos. E. Hatcher, to write to the judge. Having all things ready, I set out on my fifth journey. I found the Judge in St. Louis. We went together to headquarters. The doors flew open, we were at once in the presence of Gen. Schofield, with cordial hand-shake. My request was made known, and, sooner than it has taken to record the fact, an order was made out for the release of my captive brother, and while the provost was perfecting the order, I suggested the name of Wm. Paynter, and Judge Query put in the name of an old neighbor of his, Mr. Thomas. We went home with three happy souls. The application, often made of this incident, is: A sinner, all are sinners, is in the prison house of sin; a sense of want and utter destitution is felt; an appeal is made to God; no relief is found, but take the Savior along, the doors are open, and, through Him, we have access to the throne of grace.

We will now resume the thread of household lineage. Geo. W. is prominent in military affairs; Elisha died in Richmond, Virginia; Frank D. was a farmer in Dallas county, Missouri; Charles B., a graduate of West Point. Two young men are living and are now in our midst occupying stations in civil and social life, so far as we know, in an honorable and upright manner. Fred, as he is familiarly called, is the editor of a political paper, called the Star-Leader, in Humansville, Missouri. Ed is living in Bolivar, Missouri. He married Miss May Clark. To them was given one son. Fred married Miss Ina Critcher and their union was blessed by the addition of two children.

ELD. GREENBERRY MITCHELL.



Eld. Greenberry Mitchell was born about February 6, 1822. Ordained to the full work of the ministry in the year 1849 at the call of the Baptist church at Enon, Lawrence county, Tennessee, with the following presbytery, viz: Eld. J. C. Sparkman and Eld. R. C. Mabrey, who, having examined Bro. Mitchell, found him GREENBERRY MITCHELL orthodox, and by order of the church set him apart to the work of ministry. Eld. Mitchell died May 27, 1888, aged 66 years, 3 months and 21 days. The writer has used some diligence, but has failed to get full details of this illustrious brother's history; he feels that there is a link out of the chain. He finds it often the case that more information is gained from friends abroad than those at home. The writer was personally acquainted with Eld. Mitchell for a short period, and feels that he deserves a warm place in the affection of the people.

ELD. J. F. INGRAM.

Eld. J. F. Ingram was born in Polk county, Missouri, December 5, 1839. Was reared in Polk county and without much schooling, but like his brothers Isaac and Charles he had learned to read. Had an inquiring disposition, a good judgment and could weigh the arguments arrayed for or against the scriptures. At the age of 21 he was married to Miss M. J. Keeling. The children that have been given them are Wm. A., M. J. (the only girl), D. M., J. T. (deceased), John Q. and Chas. E. Eld. Ingram was converted at about 14 years of age and joined at Enon. His wife also moved her membership from Salem, five miles southeast from Bolivar, and joined with him at Enon. After the civil war they became members at Pleasant Hill, where brother Ingram was licensed and afterward ordained to the full work of the ministry. The presbytery was as follows: Elds. D. P. Brockus, G. M. Botts, Jas. Schofield, J. R. Callaway. Eld. Ingram died January 3, 1893. His ordination occurred December 7, 1884, and his last sermon was preached December 3, 1892, text, Math. 5:16.

Our brother has gone to that favored land,
Severed for awhile by death's cold hand.
Hope, still clinging with fond embrace,
Whispers, "We yet shall meet him face to face."

ELD. ROBERT ROSS.

Eld. Robert Ross was born in Todd county, Kentucky, January 3, 1814. He was ordained to the full work of the ministry, the presbytery consisting of Elds. Wm. Tatum, Jas. Bradley and Wm. B. Senter. He was instrumental in building up Slagle church, in Polk county, Missouri. Usually Eld. Ross was a man of few words, mild and peace-

able in his habits, but when aroused he could carry his audience with him as he would tell the story of the cross. His first wife died in the triumph of faith; his second wife survives him. Eld. Ross died in faith November 29, 1889.

ELD. JAS. S. BUCKNER.

Eld. Jas. S. Buckner was born in Bradley county, Tennessee, August 7, 1832. He was converted in 1849, licensed in 1856, and ordained to the full work of the ministry in 1857. He has been an efficient minister of the gospel for many years and will doubtless bring many sheaves with him into the garner, where we are led to believe he will receive the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The missionary spirit seems to have been born in him. The writer has known him for a number of years, in Cedar and adjoining counties, at associations, churches and church trials. In all of them his voice has been heard in the defence of truth and right. He has been moderator of Greene county association for twenty-two years, and so far as we know there is no disposition to change the record. His hospitable mansion is a veritable Baptist home where the weary pilgrims may find rest to their souls and bodies too. He was married to Miss E. W. Stone in 1858. He has been in the employ of the general association as Sunday school missionary and did a great and good work in establishing Sunday schools in southwest Missouri. Twice has he been to California, but Missouri has home attractions that bring him back. May he long live to bless his relatives, and aid in the overthrow of error amid the scenes of his early conquests.

ELD. WM. B. EPPS.



WM. B. EPPS.

Eld. Wm. B. Epps was born in Rutherford county, Tennessee, February 25, 1824; converted in the year 1841; joined the church about two years afterward; was ordained in 1860. Preached the gospel in Greene, Polk and adjoining counties of Missouri, his adopted state. He preached about the point where Schofield Chapel is located some six years before a church was organized. He was elected to the pastorate of the little organization, since called Schofield Chapel, and continued in that office for eighteen years. He has been pastor of churches at Republic, at Mt. Olive, in Dallas county, and for six or eight years at Providence.

He came to Missouri in 1840; it was then a new country. He has witnessed the wonderful growth of the population, and especially of the Baptist faith, so dear to his heart. When the college was established in Bolivar he was among the early patrons of that institution. Some of his children are laid away, awaiting the resurrection. He has one son at home, the youngest, whom we naturally look upon as the prop and sure support of his aged father and mother.

Eld. Epps married Miss S. A. Estes February 27, 1848. Nine children were born to them, viz: Margaret E., next a pair of girl twins, A. S. M. and R. N. A., Mary F., Louisa J., Johnson L., Wm. E. McC., Sarah Clementine and Howard Newton. None are living but the oldest and youngest.

ELD. REUBEN C. GILMORE.

Eld. Reuben C. Gilmore was born in Polk county, Missouri, January 7, 1841. Professed faith in Christ in

1857 and united with the Baptist church at Enon, Polk county, Missouri, in 1859. Was married to Miss Victoria A. Brient, March 31, 1861. Licensed by Slagle Creek church, December, 1870, and regularly ordained by the same church, December, 1872.

“Not having the benefits of an education I gave myself to study and gained what knowledge I could that was practical. I met with a serious loss in the death of my wife, which occurred October 24, 1889. She proved to be a helpmeet indeed. From her I received great encouragement in my ministerial work. Three years of my ministerial work was done in Stone, Christian and Barry counties in Missouri. I have done pastoral work for the following churches viz: Mt. Zion, in which time they built their present house of worship; Prairie Mound built their present house also; Pleasant Hill, Pleasant Ridge 11 years, and present pastor; Turkey Creek 7 years, and present pastsr (Jan. '94); Concord in Greene county, Missouri, and short pastorates with other churches. The presbytery in my ordination consisted of Eld. G. W. White and Eld. Isaac Ingram.”

ELD. J. C. T. WOOD.



J. C. T. WOOD.

Eld. J. C. T. Wood was born September 19, 1847, in the southwest part of Polk county, Missouri. His parents came from Monroe county, Tennessee, to Missouri in the spring of 1840. Eld. Wood was converted October 11, 1865, and baptized on the 13th of the same month into the fellowship of Turkey Creek Baptist church, in Polk county, Missouri; was licensed by the same

church soon after, and May 9, 1875, was ordained at Bethlehem church, Dade county, Missouri, where he had transferred his membership, the presbytery consisting of Elds. Chas. Ingram and Monroe Fleming, and deacons J. B. Thurman, — Crossling, T. D. Dotson and J. B. Clay.

Eld. Wood was married to Miss M. S. Kelley, daughter of Eld. T. J. Kelley. Five children are the fruit of this union, four sons and one daughter. Only one survives, P. M., the eldest. Walter C., the youngest, departed this life November 24, 1896, at three o'clock A. M., while at his home. He was happily converted before his death.

Eld. Wood has distributed his ministerial labors in Dade, Cedar, Greene and Polk counties, and was in 1894 pastor of Campbell's Grove, Mt. Zion, Rose Hill and Concord in Greene county. He has been moderator of Polk County association for five successive years. In the chair he presides with dignity and impartiality, his decisions generally meeting with the concurrence of the body. The same will power displayed in associational government he carries with him in revival work, so that, under God, he is very successful in winning souls to Christ. We trust the Lord will use him many days in the building up of His kingdom and the preparation of material for that great temple built without hands. Eld. Wood has been a member of the board of trustees of Southwest Baptist college a number of years.

W. J. ESKEW.

W. J. Eskew was born March 2, 1855, in Polk county, Missouri, at Sharon on the Gulf railroad. He was converted in the fall of 1873; was unwilling to accept it until February 13, 1889, his spiritual joy was restored unto him. Joined Sharon Baptist church and in September, 1890, was licensed

to preach the gospel to a dying world. He was married on the 7th of May, 1874, to Miss R. A. Warren. Five children was the fruit of this union, three sons and two daughters, viz: George F., James L., Polly Ettie, John W., Cordelia Alice. His wife died March 1, 1888. Brother Eskew maintains his family on the farm, but his delight is to be in a meeting, where sinners are being saved; and often has he rendered good service in prayer, exhortation and in singing; he has a good voice and is a charming leader in revival songs.

ELD. DANIEL P. BROCKUS, SR.



D. P. BROCKUS, SR.

Eld. Daniel P. Brockus, Sr., was born in Polk county, Missouri, February 24, 1842. His father, David Brockus, came from Granger county, Tennessee, in 1835, and located in Polk county, Missouri; his mother, Elizabeth A. Box, came from Jefferson county, Tennessee, in 1838 or 1839, and they were married in April, 1841. Daniel, the subject of this

sketch, was reared on the farm and aided in the support of a large family; and having to walk two miles to school, and school time from three to four months in the year, and that generally in the busy fall season, served to limit his education very much.

In August, 1865, returning from service in the unhappy strife between the north and the south, in a few days he is found in the school room, teaching. He soon bought a farm in the southeast part of Polk county, where he has continued to make his home to the present time. He was married to Miss Mary M. Periman, of Morrisville, Polk county, Mis-

souri, January 11, 1866. The fruit of this union was four daughters and two sons, viz: Fernitia A., Electa M., Regina C., Henry D., Benjamin F. and Ursula E., all of whom are now living, and members of the Baptist church.

Brother Brockus embraced religion August 16, 1860, and in a few weeks afterward united with the Baptist church at old Freedom, and was baptized by Eld. Isaac Ingram, who was at that time missionary of Freedom association. Was licensed to preach by the church at Rock Prairie, December 25, 1875, and was ordained to the full work of the ministry, June 23, 1878, the presbytery consisting of Elds. G. W. White, G. B. Mitchell, Wm. B. Epps, Geo. Suter and Chas. L. Alexander. Soon after this he gave up the occupation of teaching in the district schools, for the larger vocation of calling sinners from darkness unto light and from death unto life. He has had the care of a number of churches varying in length of time from one year to nine years. The following named churches have received his instruction and guidance, viz: Grove Chapel, Reynolds Chapel, Macedonia, Fair Grove, Pleasant View, Slagle Creek, Pleasant Hill, New Hope, Concord, Brighton, Buffalo and now (1894) pastor at Schofield and Louisburg. He has served as trustee of Southwest Baptist college since its location in Bolivar. A word added to his manuscript will certainly be forgiven. Eld. Brockus has been trustee of the college and his prayers have gone up to the God of heaven and earth, for its maintenance and perpetuation. He has not been slack in his gifts, but has contributed freely of his money and time for its support; has been a constant patron, sending his children to be educated within its walls.

The people, seeing his judicious management of his domestic affairs, have seen fit to call him for a portion of

his time to the adjustment of affairs in the county court, where, as presiding judge, he may give wholesome counsel and wise direction in the complex system of municipal government.

ELD. W. C. ARMSTRONG.

Eld. W. C. Armstrong was born in Lexington, Lafayette county, Missouri, June 19, 1861. Removed with his father to Pulaski county, Missouri, in 1864. His father was a poor, hard-working man, and was not able to give his children the advantages of education. We will continue the narrative in his own language:

“While I was yet very young my heart panted after a thorough education. I saw no beauty in life without an education. To accomplish this end, my way seemed to be continually hedged in with various sorts of hindrances. At the age of nine I felt the wooings of God’s Spirit upon my heart. With this I struggled frequently until in my seventeenth year I gave my heart to God on the 30th day of November, 1877. Inspired with this new life, the burning desire which I had always felt for an education was greatly intensified. I began to ask myself the question, what shall I do in life? For years I struggled without a purpose. At last, being discouraged, I resolved to give up the one dear object of my life, my determination of securing a good education. With this thought before me, and yet a dense fog of doubt about me, I was married to Miss Lina Glover on the 26th day of June, 1883, at Richland, Mo. But God was not in this step. The storm-clouds of God’s disapproval gathered thick and fast. The home was erected. The Lord placed within it a bright little daughter. I felt the call of God upon me, but refused to give up. On the 11th day of

July, 1884, the hand of death was laid upon my wife, and she was taken. With streaming eyes I cried to God for help. On the last of the following September, as I sat with my dying babe in my arms, my heart turned toward God while I said: "It is enough, I give up. Take me as I am. Thou hast swept from me every fond hope of earthly joy, now give me the richer hope of heaven." From that time on my purpose in life has been fixed. I entered Southwest Baptist college as a ministerial student in January, 1886, graduating with second honors in the close of 1889 with the degree of B. S.

I was ordained to the work of the ministry at Bolivar, Missouri, May 5, 1889. My first charge was in a mission field of North Springfield, Missouri, where, on July 28, 1889, we organized the East Avenue Baptist church of that city, with eleven constituent members. We remained there 14 months, during which time there was erected a very substantial church building. The membership increased to 65, a well organized Sunday school and everything in good shape. From thence I went in response to a call of the church at Aurora in October, 1890, thence to Verona and Purdy, thence to Willow Springs in October following. The Lord is blessing the church greatly in the latter place. I can say with Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord;" for since I have given up and entered his work he has given me fourfold. I was married June 19, 1889, to Miss Agnes Brockus, of Schofield, Missouri. To us was given, on the 25th of March, 1890, a little daughter, and then a son, on the third day of September, 1891. So we are happy in the Master's service, with a home full of love and joy and light.

STEPHEN D. TIDWELL.



S. D. TIDWELL.

Stephen D. Tidwell was born in Warren county, Tennessee, November 30, 1840, and in 1851 emigrated to Carroll county, Arkansas, with his parents and five brothers and sisters, where he lived with them, working on the farm during crop time, and attending school fall and winter, until 1860. In August, 1858, he made a profession of religion and joined the M. E. church, south, to which his parents belonged. He had strong impressions to preach the word; but he was very timid, therefore he did not let anyone know his feelings on this matter, but kept waiting and looking for a Divine revelation, until the civil war seized the minds of all and shook the nation from center to circumference. In 1866 these impressions came back stronger than at first, and he resolved he would commence very soon. But he engaged in teaching private and public schools, which seemed to allay or satisfy his feelings to a certain extent, until he put the matter off still further in the future.

He married Margaret L. Creed, a daughter of Gideon Creed, of Hickory county, Missouri, November 15, 1869. To them were born three daughters and one son. He located in Polk county, Missouri, in 1871, where he has resided ever since. In the spring of 1871 he was led under peculiar circumstances to investigate the communion question for the first time, as he was strongly in favor of open communion; he thought the Lord's table was for all who had heard, whether they belonged to the church or not. The above in-

vestigation led him where he had the least idea of going before, and that was to identify himself with the stingy, bigoted Baptists, as he thought they were before. There were a few other points of doctrine studied at the same time, and the results of the said personal investigation led him to believe that a church as an organized body of believers, and only members of the same, are authorized to hold up the picture of Christ's death till he comes. Brother Tidwell joined the Baptist Church of Christ at Mt. View, Polk county, Missouri, in 1871, and was elected clerk of the same, which position he has held for 23 years.

His occupation has been farming and teaching, except three winters, one of them was spent in feeding cattle, another in lecturing on political economy, and the third in representing Polk county in the Thirty-Third General Assembly. The thought of his mind for several years has been to give up teaching, and in the fall of 1893 he did not take any school. Those impressions to preach God's word came just strong enough, that he would try only a few times, and he prayed the Lord to bless with entire failure, or complete success, as the will of God might be in the work, or not. He commenced at Campbell's Grove on the third Sunday in December, 1893, text, 1 Kings 18:21. The Lord gave liberty of speech, but no peculiar evidence of his call to the work, as he had expected, therefore did not leave another appointment for the next month; but being solicited to preach again at night he consented; although oppressed with an aching heart he went back to preach that night. After the sermon a sense of relief and satisfaction pervaded the mind, insomuch that all doubt was driven away and a perfect confidence that the Lord, in His own way, has called and will help His servant in ways unknown to him, so that His servant may not

know at present, but shall know hereafter, more fully, the mind of the Lord. Having this confidence, however, that the Lord hath spoken he enters the arena with trembling heart, yet with bright anticipation that a way shall be opened for the fulfillment of the great commission: "Go ye into all the world and preach the gospel to every creature, baptizing them into the name of the Father, Son and Holy Ghost, and lo, I am with you alway unto the end of the world. Amen." Brother S. D. Tidwell was ordained to the full work of the ministry at the call of Mt. View church, in Polk county, Missouri.

REUBEN CURRAN TAYLOR.

Reuben Curran Taylor was born in Franklin county, Alabama, April 7, 1837. Moved with his father, Wm. Taylor to Texas county, Missouri, when about fifteen years old. From thence to Marion county, Arkansas, where, at the age of 22 he was married to Miss Susan Keeling, a native of Tennessee, and daughter of Carlton Keeling, who emigrated to Arkansas about the year 1857. Of this happy union was born James Leonard Taylor, March 18, 1861, he being the eldest of a family of ten children, five boys and five girls, of whom two boys and three girls were called home in infancy and early childhood. The beginning of the Civil war called the father of our subject from the quiet pursuits of farm life to bear arms in defense of his country. The mother, being somewhat ambitious, resolved to be near her husband in this struggle. Therefore, as soon as arrangements could be made, she, with her infant son, joined the father at Springfield, Missouri. Soon they were called upon to go to Fayetteville, Arkansas. The mother drove the team while the father was on duty. Thus, young Taylor's ears were early saluted by the booming of cannon and the rattle of

musketry. At the close of the war the family moved to Polk county, Missouri, near Vaughn's Station, from thence to Marion county, Arkansas. Churches reviving again, the father, who had formerly been a member, identified himself with the United Baptist church. The mother united with the M. E. church of which she had formerly been a member.

At the age of nine James was sent to a country school which he attended about two months during the summer, walking a distance of two and a half miles to and from school each day. This was kept up every year until James was 18 years old, never attending more than two and a half months at a time. James was always a close observer of religious worship and by the early training of a pious mother was early impressed with the necessity of salvation. At the age of twelve was deeply convicted of sin and went forward for prayer and religious instruction. But those conducting the meeting made the mistake of thinking him too young to understand things of God and did not try to point him to the great fountain for cleansing from sin; whereupon, he being visited by the tempter, resolved never to go forward again. After this the good Spirit seemed to go from him and although he was delighted to see his friends saved, he seemed not to be impressed with the need of seeking Christ for himself until October, 1879, in a meeting held by Eld. A. R. Stephenson at Old Blue Mountain Baptist church in Stone county, Arkansas, he was again deeply convicted of sin. Surrendering his aversion to the anxious seat he promptly went forward and was graciously saved. He at once joined this church and was baptized by Eld. Stephenson.

For some time he enjoyed going to church and hearing the word, but upon moving into a community destitute of church and religious worship, grew careless of his Christian

duty, drifting on in an aimless sort of way, doing nothing for the Master's cause; indeed, indulging in many things unbecoming a follower of the lowly Nazarene, until in the summer of 1884, while attending school in Barry county, Missouri, he attended a revival meeting at Mineral Springs, and there received a renewal of the joys of salvation, became an active worker in the church, and began to feel impressions of a Divine call to the gospel ministry. This, however, he strove against.

Leaving school in September, he went to Carroll county, Arkansas, where he was married to Miss Mattie Belle Thomason October 26, 1884, she being not yet 16 years of age, was born in Washington county, Arkansas, November 19, 1868. She is the daughter of Milton Marion Thomason, who resides at this time near Eureka Springs, Arkansas. Mrs. Taylor, who was not a Christian at the time of her marriage, was soon after converted at family worship held by her husband at her father's house. The Thomasons were all Methodists. Mrs. Taylor did not unite with any church until the year 1888, when they moved into a community where there was no Baptist church, she, with her husband joined a Methodist class. All this time Mr. Taylor felt deeply the call to preach, but would not yield until God drew forth the chastening rod, which came in the form of affliction. Mrs. Taylor was seized with a severe attack of brain fever, which brought her near to death. At this time Mr. Taylor retired to a lonely place to implore aid from on high. While there, the Spirit seemed to say, "Do my will." "I will," was the answer, "grant my request and I will labor in Thy vineyard." The answer to this prayer in the speedy recovery of Mrs. Taylor was astonishing to all who knew of her condition. At the next prayer meeting Mr. Taylor announced his inten-

tion to do whatever the Lord called upon him to do. His brethren at once besought him to enter the ministry, which he consented to do, and was licensed by Eld. P. B. Summers, of Harrison district, Arkansas Conference of M. E. church, south, on Saturday before the fourth Sunday in September, 1888.

Rev. Taylor was of a conscientious and studious nature and began at once to study the word of God touching the doctrines of his church. He soon began to express some dissatisfaction with the teaching of the same. His friends sought to quiet this uneasiness by citing him to different works on theology, viz: Wesley's writings, the Methodist's Armor and Ralston's Elements of Divinity; but so far from quieting his dissatisfaction, they only tended by their inconsistent dealing with God's word, to thoroughly ground that dissatisfaction and of studying carefully the word for himself.

Mr. and Mrs. Taylor joined the Oregon Baptist church in Jasper county, Missouri, and were baptized by Eld. C. W. Keeling. Brother Taylor was licensed to preach November 9, 1889, by the Oregon Baptist church, and began to preach wherever an opportunity was afforded, working as a farm laborer to gain a livelihood for his family, which now consisted of the wife and two children. On Saturday before the fourth Sunday in February, 1890, he was elected pastor of Spring River church. This church petitioned for his ordination, which petition was granted by the Oregon Baptist church, the presbytery consisting of Eld. W. A. Pipkin, moderator, W. H. Brown, clerk, C. W. Keeling and T. J. Green. This was done March 9, 1890, and on the fourth Sunday in the same month baptized his first candidate into the fellowship of Spring River church. On July 7, 1890,

after stacking straw on the farm of G. R. Meador until noon, Eld. Taylor bid adieu to manual labor trusting in Him who said, "Go ye into all the world and preach the gospel," and launched forth on the ocean of ministerial labor. His first effort without ministerial aid was put forth at Wisner school house in Jasper county, Missouri, where he labored eight days and witnessed nine professions. This greatly encouraged him and on to greater achievements. He began to feel the necessity of a better education, and contemplated entering Pierce City College. His wife being in poor health, he went to Eureka Springs to rest and recuperate. In the meantime he had been called to the pastorate of Belfast church, Newton county, Missouri, this occupying one-fourth of his time. He now had one-half time employed, with a salary of one hundred and ten dollars per year.

His friends urged him to go to school, which he resolved to do, and on the first Sunday in September arrived at Pierce City with ten dollars in cash, all told, with which to keep his family and board himself while at school. He was determined, however, and forming a club with W. A. Pipkin, G. S. Maness and T. P. Barnard, all ministerial students, they rented rooms and began to keep "bach." The Lord raised up friends for the enthusiastic young preacher, and before the wolf came to the door the church of which he was a member came to his rescue with substantial aid. But this was not sufficient to supply long the constantly recurring wants, and upon receiving a letter from his wife that the family was in need, he began to think that his most cherished hope would not be realized. So in the evening he retired to a grove about a half mile northeast of the college, and there asked God to direct him. Next morning he went to a friend and made known his desire to borrow \$25. This request was

complied with. It soon became apparent that with cooking, keeping rooms in order, and from five to seven studies, together with preaching every Saturday and Sunday, it was too much for his robust constitution, so he resolved to try and pay for his board, and thus obtain more time for his studies. Whereupon he went to board with Eld. J. M. Bent, D. D., who was one of those affectionate, noble-hearted men whom to know is to love. Shortly after this the Lord moved the hearts of the faithful brethren and sisters of Pierce City, who have won the undying love of more than one struggling preacher, to care for this one also. So he was kindly informed that he was to board with the members of the church, staying a week at a time with each of those who went into the scheme.

It was a hard year, and the demands of a needy family made it, as he thought, apparent that he must say good-bye to school before the year closed. Upon informing the kind-hearted president, he said: "Brother Taylor, I do not think it necessary; you are well up with your studies and can take time to hold a meeting of ten days or two weeks, and keep up with your classes." The advice was taken. A church near Mt. Vernon wanted a meeting. An appointment was made. But he must fill his regular appointment with Spring River. Who could describe his thankfulness and delight when he found that (it being the first meeting in the year), over and above his regular monthly wages, they had raised as a New Year's present \$28.30. On Monday he proceeded to his appointment, held ten days, and witnessed five conversions, and received \$20. With a glad heart he returned to school, plunging into his work with renewed energy, clinging more firmly to the promise, "Lo, I am with you alway, even unto the end." Through the influence of Eld. H. G. Young-

blood, who was a student and classmate, he was called to the care of the church at Seneca, Mo., for half time, with a salary of \$200 per year. Having now all his time full, and a salary of \$310 per year, which, by economy, was sufficient to meet the necessities of his family, and so the year ended with an indebtedness of \$25.

But, says he, a stronger trial of faith and courage was to be made. On May 27, 1891, another was added to the family in the person of a little girl, to which he gave the name of Effie. Mrs. Taylor was seized by a severe attack of fever, against which she struggled for many days, coming down to where her feet almost touched the brink of the chilly waters of death, and after a mighty struggle against our Father's will we were compelled to surrender little Effie to go and dwell with the angel band. After many days anxious watching, Mrs. Taylor was pronounced by the physician to be safe. All this time expenses were enormous and had involved us in debt. So the cherished hope of another year in Pierce City faded. Eld. Taylor resumed his work in the ministry with a heavy heart. Having resigned his work at Spring River and Belfast he was called as supply to Carl Junction church, Jasper county, Missouri, during the absence of the pastor, Eld. J. M. Smith. In August, 1891, he was called to the care of Lebanon church, Laclede county, Missouri, for all his time. This was a new church, composed of all grades of society, and knowing nothing of Baptist usage and no house to worship in, it was a hard field. The first Sunday in September Eld. Taylor preached his first sermon as pastor of this church in the Campbellite house of worship, for which he paid \$2 per service, but this luxury was soon denied them and he rented the S. Methodist house for \$5, using it at odd hours so as not to interfere with them;

this however was soon denied them. Eld. Taylor then resolved to go to the court house, which could be had free, but this was a very undesirable place. The people, however, became accustomed to it and gathered in large crowds to hear the simple gospel of Christ.

Meanwhile steps had been taken toward erecting a church house. A lot was secured and work began and was carried on with unabated zeal. On the fourth Sunday in May, 1892, the church, with its thankful pastor, gathered in their new house of worship to celebrate the Lord's supper and offer a vote of thanks to the county officials for the use of the court house. The church house, however, was not finished, only enclosed. It was a neatly arranged frame structure with a capacity of seating about 500 persons, and costing when finished, about \$3,500. It was finished and dedicated by Eld. J. F. Hampton, who succeeded Eld. Taylor, he giving up the work in October, 1892, to go to Bolivar, Missouri, to take the care of the church and attend Southwest Baptist college. On November 12, moved to Bolivar and entered on his work as pastor and student. At commencement in 1893 won gold medal in prize contest, the prize being offered by the W. C. T. U.

He resigned the pastorate at Bolivar September 6, 1893, and accepted the missionary work of Polk County association for a short season, and did a good work. The board being unwilling to incur a debt was obliged to stop the work. Eld. Taylor was in 1894 pastor and resident at Humansville, one-half time at Boulevard, Springfield, and one-half at Humansville. Eld. Taylor has witnessed during his brief ministry between 500 and 600 conversions and baptized about 125 persons. His family consists of a wife and three children. Of the latter, the eldest, Virgil Oscar, was born April 27,

1887; Myrtle was born December 8, 1888; Homer was born July 24, 1893.

ELD. F. J. LEAVITT.

Eld. F. J. Leavitt was born October 26, 1844, in Gouverneur, New York. His parents, William A. and Electa J. Leavitt, were of New England ancestry. He was reared on a farm and had the opportunity of attending country schools from three to five months in each year, until he was about sixteen, when he was permitted to enter the Wesleyan academy in his native town. Here he remained until the first year of the Civil war, when he enlisted. Being discharged the next year returned home, and after a few months re-entered the academy. When 18 years old he taught his first school in a Scotch settlement in his own country. Here his uncle, B. F. Leavitt, taught school when a young man. One of the trustees that employed him also hired F. J.

In 1864 he re-enlisted, and after a few months was taken prisoner, and saw no more field service. He was discharged from military service June 21, 1865. In October following he came with his parents to Missouri, settling in De Kalb county. He was converted and joined the Hopewell Baptist church, in said county, in August, the next year. The meeting was held in the woods, and was conducted by the pastor, Eld. T. N. O'Bryant, assisted by other ministerial brethren. At this meeting there were about forty professions.

Young Leavitt was early impressed with a call to the ministry, though he did not respond fully until four years later. Meanwhile he taught school in various places, and, as he believes, was successful. Finally, having decided to make the ministry his life work, he entered William Jewell college in 1871. The death of his father in 1869 left on his

hands the care of the family for a time, and prevented his entering the college earlier.

In the early part of 1873 he entered the pastorate at Hamilton, Mo., and was ordained in May, of the same year. In November, 1873, he was united in marriage with Miss Fannie S. Hill, of St. Joseph, Mo. He remained pastor of this church about seven years, dividing the time with the church at Breckenridge, Missouri, for five years. He then accepted a call to the church at Trenton, Missouri, remaining five years. Received and accepted a call from the churches at Lathrop and Plattsburg, Missouri. In 1887, he moved to Urbana, Illinois, serving as pastor two years. Went to La Moille in the same state and remained pastor for 15 months, when he received a call from the Robberson Avenue Baptist church, Springfield, Missouri. He accepted and entered upon his work March 1, 1891, and is still serving the same (February, 1894).

ELD. SIMON P. COLLINS.

Eld. Simon P. Collins was born in Rockingham county, North Carolina, June 22, 1828. Emigrated to Kentucky 1832. Married November 24, 1854. Professed hope August, 1852. Came to Missouri in the spring of 1856. Licensed before the war. Ordained about 1885. Settled in Cedar county, Missouri, at an early day. Still resides on the beautiful undulating prairie of the western side of Cedar county. The writer has been acquainted with him for a number of years and believes him to be a staunch defender of Baptist principles.

ELD. J. M. PAYNE.



J. M. PAYNE.

Eld. J. M. Payne was born January 7, 1854, in Johnson county, Arkansas. At the age of nine years moved with his parents to Greene county, Missouri. There he grew up to manhood. September 7, 1876, he was united in marriage with Miss Nancy E. Barclay, of Pleasant Hope, Polk county, Missouri. To them have been born eight children, five boys and three girls, the order of their birth as follows: Pearl E., Elijah D., Arctus Otto, Tabitha K., Daniel J., Edward F., Oliver M. H., Elizabeth R. Eld. Payne professed faith in Christ October 29, 1876. Joined the church at Rock Prairie. Soon impressed to the work of the gospel ministry. After seven years struggling against the Spirit, he resolved to do the will of God and commence preaching. He was a licentiate about 15 months. His ordination was called for by the church at Rock Prairie, and July 3, 1887, was set apart to the full work of the ministry. He accepted a call to the pastorate of Red Bird church, Crawford county, Arkansas, to which place he moved. This was his first pastorate. After preaching for this and other churches, he was appointed missionary of Clear Creek association. Coming again to Missouri, his labor in the ministry has been in Dallas and Polk counties. Since this was written Eld. Payne has moved to the Indian Territory. His present address is Pierce City, Missouri, (1897).

ELD. GEORGE LEWIS WILSON.

Eld. George Lewis Wilson was born in Logan county, Kentucky, April 25, 1824. Moved to Missouri 1844. Married in Arkansas in 1843 to Miss Mary Copeland. Converted in the year 1846. Ordained to the gospel ministry by the call of the church at Enon in Polk county, Missouri, in 1874, presbytery consisting of Elds. T. J. Baucom and J. W. Matthews. He has, since his ordination, been pastor of a number of churches. Has been steadily employed until the last two years, 1892-93. He wishes it distinctly understood that he never exacted a definite salary from any church over which he was called to preside. He served the church at Enon three years and received from that church for the three years work \$8.50. Eld. Wilson, so far as we are able to judge, has the cause of God at heart. He desires to see sinners converted and prepared for heaven and immortal glory. His family consists of his wife, Mary, daughter of Col. A. M. Copeland of Murray county, Tennessee. She was born in said county and state, July 24, 1825. There were born to them as follows: Thomas, who died in 18 months, was born March 18, 1844; Jas. M. December 18, 1845; Elizabeth, September 16, 1847; Geo. L., November 29, 1849; Ben F. who died in 18 months, was born November 29, 1851; Mary J., August 23, 1854; Hezekiah F., December 21, 1856; Rufus K., February 20, 1859; Sarah C., February 8, 1862; Nancy P., July 14, 1864. Elizabeth died October 29, 1863. Stacy B. was born May 29, 1868.

Here follows a brief notice of brother Robert Wilson, a brother of Eld. G. L. Wilson. This devoted brother was born in Logan county, Kentucky, in 1810. Converted in 1836. Joined the Baptist church immediately. Moved from Arkansas where he had been located for some time, to Ver-

non county, Missouri. While in Arkansas he married Miss Maria Copeland. Moved to Polk county, Missouri, in 1866, and has been a faithful member of the church at Enon for a number of years. His children so far as we know, are all members at Enon and doubtless prepared to meet their parents who have already passed over to be with God.

Eld. G. L. Wilson died quite suddenly on October 10, 1896, in full possession of his mental powers. On the Sunday preceding his death, himself and J. L. Kinder preached the funerals of Mrs. Tempa Hensley and the child of Peter Scroggins at Enon. Both coffins in the house at the same time; and on the 10th brother J. L. Kinder preached the funeral of Eld. G. L. Wilson at Enon, taking for his text, Micah 7:7, "I know my God will hear me."

ROBERT HOOK.

With a great degree of pleasure do we record the brief mention of such worthies as brother Robert Hook and his amiable wife. The former was born in East Tennessee October 14, 1809; the latter in East Tennessee April 8, 1811. They are Methodists, and living near the church, their bent forms are seen in the church at Enon, and with cane in hand they wend their way to and from the place of worship, full of interest for the dying ones around them. Several times has the writer enjoyed their hospitality and noted the deep concern they had for their numerous children and grandchildren. The writer hopes to meet them on the shores of eternal deliverance. [Brother Hook died March 18, 1897.]

WM. LOVETT.

Another veteran soldier of the cross in the neighborhood of Enon has recently passed away to his eternal reward, brother Wm. Lovett. He was born in Washington county,

Pennsylvania, April 8, 1810. Came to Scotland county, Missouri, in 1857, where he remained 18 months. Since that time he has resided most of the time in Polk county, Missouri. Nine children were given to him, but only three survive. He was at the home of his daughter Viola at the time of his death. She, with her husband, Hilsman Davis, gave to the aged parent all the care that lay within their power.

JAMES BALLENGER.

James Ballenger was born in Jefferson county, Tennessee, June 18, 1823. Converted in 1843. Joined church at Enon, Missouri. Moved to Missouri in 1839. Is a member of the church at Enon.

CALVIN HENRY DAVIS.

Calvin Henry Davis was born in Granger county, Tennessee, June 5, 1822. He moved to Greene county, Missouri, in 1838, thence to Polk county, Missouri, in 1839. Many of his children and grandchildren live near him and are ready to minister to his wants as he grows old and feeble. The true Christian can wear a crown of rejoicing on earth and a crown of glory in heaven.

WILLIAM FRANKLIN COMBS.

William Franklin Combs was born in Humphries county, Tennessee, February 14, 1830; moved to Kentucky in infancy, and to Polk county, Missouri, in 1858. His wife is 54 years old, and the mother of 11 children, of whom four survive. He is a member at Enon.

MRS. D. E. SCHOFIELD.

Mrs. D. E. Schofield was born in Iowa, 1854. Her father, Mr. Farrar, was born in Pennsylvania and her mother

in Ohio where they were married. The subject of our sketch remained with her parents in Iowa 14 years, at which time she removed with her parents to Dallas county, Missouri. At the age of 17 she professed faith in Christ and was baptized by Eld. Geo. Mitchell into the fellowship of the church at Buffalo, Missouri. Afterwards joined the church at Schofield Chapel. In 1872 she was married to Mr. Frank P. Schofield, son of "Old Father Schofield." Her husband was not a Christian, but her earnest entreaty and God's goodness in answer to prayer brought him to the Saviour and he became a Christian more than a year before his death, which event occurred February 15, 1878.

Her oldest, John F. Schofield was born March 21, 1875. He was converted and joined the Baptist church at Bolivar when 12 years old and has since lived a Christian life. Katie Schofield was born October 15, 1877. Was converted and joined the Baptist church at Bolivar when 10 years old. Sister Schofield lived on the farm three years after her husband's death, when she moved to Bolivar to educate her children in the Southwest Baptist college. At that time Eld. J. R. Maupin was president of the college. He soon gave her a position which she filled for several years. She has conducted the primary department in the college for a number of years, giving her own children as well as others the benefit of her ripe experience. She has recently taken a position in the college at Lexington, Missouri, under President W. A. Wilson; but says she has not lost a particle of interest in the "Dear old Southwest Baptist college at Bolivar." John F. received degree of A. B., May 29, 1895. Katie received diploma in music May 29, 1895.

MERIDA N. WILLS.

Merida N. Wills of Lamar, Missouri, was born in Macoupin county, Illinois, June 15, 1828. His father was a native of Kentucky and his mother of North Carolina. In 1858 he was married to Miss Susanna L. Lamarr, a native of Macoupin. When married he was not worth twenty dollars all told; but is at the present time engaged in the banking business and is considered one of the wealthy men of the day. He and his amiable wife are, and have been members of the Missionary Baptist church for over 40 years. Three sons and three daughters were given to them. Two of the sons Wm. M. and T. L. attended the Southwest Baptist college at Bolivar in the years 1880-82. Their father, M. N., was trustee of the college from 1880 to 1883. The writer has occasion to remember the unbounded hospitality of M. N. Wills. In 1874 as we were traversing the earth for the health of an invalid wife, accompanied by three children, Mary, Wiley and Mattie, our hap was to fall into Lamar, Missouri, and eventually under the hospitable roof of brother Wills, where we spent a few days quite pleasantly, barring the sickness of the invalid.

HENRY C. TURK.

Henry C. Turk was born in Hickory county, Missouri, April 27, 1850. His parents, Andrew and Mary (Williamson) Turk were born in Roanoke and Floyd counties respectively. Henry C. was married to Miss Maria F. Robinson, daughter of Eld. Jehu Robinson, January 26, 1873. She was born in Webster county, Missouri, in 1855, and is the mother of four children, two of whom are living, Pearl and Earl. Andrew J. and Charles A. are deceased. Since writing the above it is said there is another whose name is

not at hand. Brother and Sister Turk are members of the Missionary Baptist church. Their daughter Pearl professed faith in Christ in the great meeting commencing December 31, 1893, and continuing until Sunday, February 18, 1894, whereat there were about 73 professions. Brother Turk was a member of the board of trustees of Southwest Baptist college. He died at his home in Polk county, Missouri, August 24, 1895.

JAMES P. SLAGLE.

James P. Slagle was born November 22, 1828, in Henry county, West Tennessee. His father and mother were natives of Kentucky, and his grandparents were from Virginia. His father died in 1851, and the mother in 1856. James is the sixth of eight children, six now living. He married Miss Barbara L. Barham, a native of Kentucky, in 1855. She was born in 1833. To them were born nine children, eight living: Wm. F., Alice E., Benjamin P., Fannie B., Chas. C., Wade H., Ella C. and Emma V. (twins). Brother and Sister Slagle are members of Slagle Creek church, eight miles south of Bolivar, Brother Slagle was elected trustee of Southwest Baptist college in 1884, and has maintained that position to the present ('96).

ELD. W. H. BURNHAM, D. D.

Eld. W. H. Burnham, D. D., was born in Boone county, Missouri, June 30, 1839. He was raised on a farm and attended occasionally the common schools of the neighborhood. In 1853 he professed faith in Christ and united with New Salem Baptist church near his home at Ashland, and soon became quite active in the young men's prayer meeting. He entered Wm. Jewell college in 1857 under the presidency of the celebrated Wm. Thompson. He

spent four years at Wm. Jewell and one year at the State University, graduating at the latter, after which he entered into ministerial work in Callaway county, and was very successful. In 1868 he delivered the annual sermon before the Society of Religious Inquiry in the Westminster Presbyterian college, an honor never accorded to a Baptist minister before.

In 1876 he moved to Clarksville, Missouri, and was successful in many revival meetings in several places. He was also pastor of the churches at Troy in Lincoln, and at Bowling Green in Pike county. In 1880 he was recalled to his old field in Callaway and has filled the pastoral office at the Second Fulton, Richland, Unity, and Dry Fork churches, leaving them all in a flourishing condition. Dr. Burnham has held two discussions with men of the Campbellite persuasion, Mr. Marlow and Mr. Jarrett, coming off with acknowledged and flattering honors.

On Monday, April 1, 1889, the board of trustees chose as a new faculty for Southwest Baptist college Eld. W. H. Burnham, A. M., D. D., for president, Eld. J. R. Downer, Eld. R. E. L. Burks and J. R. Lightfoot to carry on the college work. At the call of the church Eld. Burnham was elected pastor with a salary of \$700. September 4, 1889, session opened again with the following faculty: Eld. W. H. Burnham, A. M., D. D., president and professor of mental and moral science; Jas. A. Beauchamp, A. B., professor of mathematics; Eld. R. E. Burks, A. B., professor of ancient languages; J. R. Lightfoot, B. L., professor of natural sciences; Miss Ella Prather, teacher of instrumental and vocal music; Miss Ida C. Post, principal of preparatory department; Jas. A. Beauchamp, secretary of faculty. The next year, 1890-91, the same faculty, except Mrs. Pearl

(Burnham) Beauchamp was principal of preparatory department, and B. H. Parrish of commercial department, and Miss Sue Duncan of music department.

Eld. Burnham continued as pastor of the church until the time of his resignation as president of the college, which occurred February 1, 1892. Then he accepted the church at Humansville. Subsequently he returned to his old field in Callaway, where he is successfully engaged in the ministry.

There are but few men, if, indeed, there be any in America, who could surpass in oratory, or in profound depth of thought, or logical deduction, the subject of our sketch. It has often been said by numbers: "I can always be interested, and can always learn something in listening to the well arranged sermons of Dr. Burnham."

ELD. GEORGE W. WHITE.



GEO. W. WHITE.

Eld. George W. White was born August 13, 1807, in Henry county, Kentucky, and was the son of John and Elizabeth White, of King and Queen county, Virginia. His father was personally acquainted with George Washington. His education was limited, because in his early youth there were no public schools, and private ones afforded very limited facilities for instruction. At 20 years he was married to Elizabeth Connelly. To them were born nine children, four of whom are living. In 1850 he was married to Martha Harper. To them was born one child. In 1836 he professed faith in Christ and joined the Missionary Baptist church and began immediately to preach.

He served as pastor at Mt. Olive, Sycamore Chapel and New Madrid Bend, all in Tennessee. The first 17 years, the second five years, and the third five years. He baptized over 100 persons in the Mississippi below the mouth of the Ohio river. In 1854 he moved to Greene county, Missouri. He served as pastor at Mt. Pleasant, 5 years; Prospect, 5; Stony Point, 5; Ash Grove, 5; Kelley, 5; Concord in Polk, 5; Slagle Creek, 10; Cedar Bluff, 8; Tatum Chapel, 18, and Friendship, 10, besides visiting other churches, organizing churches and ordaining ministers and deacons.

An incident is related of him that happened during the Civil war. It was at a time when a great many southern sympathizers were being reported as aiding and abetting southern soldiers. One day a company of German Federal troops came to his house and in a very insolent manner demanded of him his "arms," (meaning fire arms.) He told them he would surrender them, but when he handed them his Bible and hymn book, telling them these were his only arms and that if they could use them to better advantage than he could, they were welcome to them, they stole away in a shamefaced manner. Eld. White died on his farm in Greene county, Missouri, November 22, 1896.

JOHN W. BURKS.

John W. Burks was born in Miller county, Missouri, in 1854, and is the son of Wm. G. and Louisa (Granstaff) Burks. Wm. G. was born in Tennessee in 1809. Miss Granstaff was born in Tennessee about 1831. Settled in Miller county, Missouri, in 1853. Moved to Callaway in 1855. Wm. G. died in Callaway April 7, 1886. John W. received his education in Westminster college, Fulton, Mo. Taught school three years. Studied law with Hon. I. W.

Boulware of Fulton. Admitted to the bar at Fulton in 1880. Associated with C. W. Hamlin at Bolivar and Humansville in the practice of law. He was married February, 1888, to Mrs. Johanna C. (Emmons) Key, a native of Callaway county, Missouri. He was a member and agent of the board of trustees of Southwest Baptist college. He was also clerk of Freedom association in the year 1888-89; also an active worker in the Sunday school cause. Died in Humansville.

WM. F. BURNES.

William F. Burnes was born in Greenville county, South Carolina, February 15, 1829. His parents were Thomas J. and Rebecca (Childress) Burnes. William F. had but little schooling; he learned to read in Sunday school. In his twentieth year he married Miss Maliney A. Singleton, a native of South Carolina. Five children were the fruit of this marriage, viz: Mary J., Wesley J., Galloway W., Elizabeth and Albert, the latter two dead. Their mother (Malviney A.) died April 10, 1858, in Polk county, Missouri. Wm. F. married again September 16, 1860, Mary J. Parrish, who was born in Polk county, March 13, 1841. Eight children were given to them, five living: Hazeltine, wife of W. W. Higginbotham; Orleana, wife of Dr. Wm. Nicholas; Darinda A., I. V. and DeLacey. Ann died at the age of 19 years, Edward and Frank died in infancy. Wm. F. has been a member of the Baptist church for a number of years. He is at present ('94) a member at Pleasant Hill, six miles east of Bolivar.

DR. ISAAC MARION JONES.

Dr. Isaac Marion Jones was born in Delaware county, Ohio, March 22, 1841, and is the son of Abraham and Sarah (Lewis) Jones, natives of New Jersey. Isaac M. is the

youngest and only son living, and was married August 30, 1858, to Miss Christina Leffler, of Muskingum county, Ohio. Nine children were given to them, of whom four survive: James A., Thomas J., Pleasant W. and Mary A. Both parents are members of the Baptist church. Isaac M. graduated from the St. Louis Medical college in 1872, and has practiced in Polk county since that time. His residence is eight miles northwest from Bolivar. Largely through his influence the Salem Baptist church was erected in his neighborhood. The Doctor was chosen as one of the trustees of Southwest Baptist college in 1891 and still fills that office ('96). His time and his money are always freely given for church or college work.

PROF. JULIUS M. LEAVITT.

Prof. Julius M. Leavitt was born in Coshocton county, Ohio, August 18, 1857. He was educated in the public schools and in Hopedale Normal college, graduating in 1879, and in 1881 he was principal of Hopedale public schools. In 1882 he was principal of schools in Effingham, Ill., after which he took a post-graduate course at Ann Arbor, Mich. In that year he was elected professor of higher mathematics in the Southwest Baptist college, vice-president in 1884, and president in 1886. He received the honorary degree of A. M. from Ewing college, Illinois, and Ph. D. from Mt. Lebanon University, Louisiana.

He was married to Miss Florence J. Baldwin, of Hopedale, Ohio, a graduate of the musical department of Hopedale Normal college and of Dana's Musical Institute, Warren, Ohio. She was principal of Hopedale musical department for some time, also at Southwest Baptist college. Four children were given to them, the order of their birth as follows:

Thomas J., born March 16, 1880; A. Felch, born November 26, 1885; Fred J., born December 31, 1891; Daniel W., born August 4, 1896. Prof. Leavitt was in 1894-6 county attorney for Polk county. He is a member of Bolivar Baptist church and a teacher in the Sunday school. His son Thomas is also a member, having been converted during the great meeting held at the Baptist church in 1894.

ELD. J. L. LEONARD.

Eld. J. L. Leonard was born in Perry county, Missouri, December 14, 1865. When one year old, his father moved to Webster county, Missouri. His father and mother were natives of Missouri and were married in 1859. Her maiden name was Hattin and was of Dutch descent and her religion was Catholic. His father J. A. Leonard was born in Perry county, Missouri, November 19, 1834. His mother died when the subject of our sketch was but six weeks old. After a few years his father married again, and this time, to Miss Amanda E. Dixon, who proved to be a mother indeed to the tender ones committed to her care. There were four children by the first wife, and three by the second, five girls and two boys. One of the boys died while young.

Brother John, if he will allow the familiar appellation, was called to struggle against the inconveniences of poverty; but he was early impressed with a strong desire for an education. To this end he labored, working, day after day, to obtain his cherished object. It is but slender wages the farm hand receives for his daily toil; but as he acquired a sufficiency for teaching he was enabled by this means to supply his physical and mental wants until at last providentially thrown into Southwest Baptist college. In the meantime there arose another desire, which he struggled against for a

number of years. A desire to preach, or shall we call it a divine call? His mind seemed to have no rest until at last he yielded without reserve to the Great Arbiter of Destiny, and was willing to say. "Thy will, not mine, O Lord!" Since that time he has enjoyed the sweet peace of religious consecration. He professed faith in Christ in his 14th year and was baptized in February, 1880. Was licensed July, 1890, and ordained in December, 1891. Since that time he has been actively engaged in the ministry, having a church under his care in Dallas county, also in Greene, and one in Polk county, besides carrying on his studies and reciting in the college. He earned and received the degree of A. B. in Southwest Baptist college, May 29, 1895. Brother John has spent one year in the Southern Baptist Seminary, Louisville, Kentucky, June 5, 1896.

DANIEL P. BROCKUS, JR.

Daniel P. Brockus, jr., was born February 19, 1871, in Greene county, Missouri, and is a great-grandson of the lamented veteran of the cross, Eld. Daniel R. Murphy, who won so many trophies in pioneer service as a defender of the faith in the Baptist ranks. Daniel P. was converted in September, 1887, at a meeting in Webster county, Missouri, conducted by Eld. Huber Youngblood. Was licensed to preach the everlasting gospel in December, 1890. Attended Southwest Baptist college one term, beginning December 6, 1890, and continuing to May, 1891. He has exercised his gifts as a minister until the present time. In addition to this he has taught a number of terms of school in Dallas and Polk counties. He has shown considerable talent in the discussion of theological subjects in the Baptist paper published at Monett. He was ordained to the full work of the ministry March 29, 1896, at Slagle church, Polk county, Missouri.

ASA KERBY.

Asa Kerby was born October 4, 1829, in Howard county, Missouri. His parents were John and Mary (Whorton) Kerby, born in Kentucky and Virginia respectively, and married in Kentucky, February 2, 1825. Located in Howard county in 1828. All the family were Baptists. Asa received his education in the old log school house. He worked as a hired hand for some time, but has farmed on his own account in Howard, Randolph and Polk counties for many years. He was married to Miss Susan J. Warford, daughter of John and Mary Warford, February 13, 1832. Six children were given to them, viz: Mary A., wife of D. K. Griffen, of Meade county, Kansas; Sarah E., wife of George W. Edmiston; John W.; Fannie M., wife of H. J. F. Caldwell. Two died while young, James B., at five years, and Jennie M., at four years of age. Brother Kerby is a deacon in the Baptist church.

ELD. G. H. HIGGINBOTHAM.

Eld. G. H. Higginbotham was born in Wayne county, Kentucky, June 1, 1843. At two years of age his father moved to Polk county, Missouri. He was reared in Polk county, and was married March 1, 1863, to Miss Mary A. McKinney, who was also born in Wayne county, Kentucky, October 19, 1842. To them were born nine children, seven living: John T., Elizabeth R., Mary C., Lucy A., Gideon F., James W. and Mattie S. Two deceased were Ella M. and Charley W. Eld. G. H. professed hope and was baptized and was a member of Pleasant Hill church, five miles east of Bolivar; but after conceiving that he had found a better hope, and one that he could rely upon, he was baptized at the request of the church by Eld. Chas. Ingram, in the

Pomme de Terre. He was afterward licensed to preach, May, 1883. In May, 1888, he received ordination at the hands of Elds. G. M. Botts and W. W. Palmer.

ELD. G. M. BOTTS.

Eld. G. M. Botts was born in Randolph county, Missouri, October 5, 1848, and received his education in the district schools. He was married to Miss Sarah E. Higginbotham, in Polk county, Missouri, February 13, 1868. Their children were M. M. Ora (wife of I. V. Burnes), born July 23, 1869; Frank R. M., born April 8, 1880; Dona R. R., born November 18, 1882; Emily B., born January 26, 1884; Wm. T. E., born July 20, 1889. Sister Sarah E., the wife and mother, was born in Polk county, Missouri, October 16, 1848. The father of Eld. Botts was born in Virginia January 9, 1811. The Elder was converted in 1865, and was ordained on Sunday, January 20, 1884, the presbytery consisting of Elds. W. A. Wilson and J. W. Haines.

ELD. JAS. OWEN.

Eld. Jas. Owen was born in Cannon county, Tennessee, October 2, 1834. His father was born in Virginia, and his mother in Tennessee. He was married to Lucinda Brown, March 30, 1853. Eight children were given to them, six girls and two boys. Eld. Owen was converted November, 1856, and baptized by Eld. W. Spilman and became a member of Mt. Zion church, Polk county, Missouri, and remained as such until the organization of Pleasant Ridge church four miles southwest from Mt. Zion. Was licensed to preach by the church at Pleasant Ridge, April 16, 1870, and ordained November 17, 1889, presbytery consisting of Elds. C. F. Fain and F. M. Kelley and deacon Alexander Davis, and is at the present time ('97) a member at Pleasant

Ridge. He has occupied his farm of 260 acres near Aldrich, Missouri, since March, 1853. He has not exercised his gifts in the ministry for some time on account of throat troubles; but there are many ways in which men may preach; by example, in which steadfastness in principle may be maintained, by precept, in which truth and doctrine shall be enforced, by love of the brethren, which indicates a union with Christ.

ELD. SAMUEL W. AILEY.

Eld. Samuel W. Ailey was born July 8, 1850, in Calhoun county, Missouri. His father was of German descent and was raised up in the Lutheran faith. His mother's maiden name was Susan C. Millikin. There were three children, S. W., James A., and S. E. T. The latter married — Heydon. Eld. Ailey was convicted of sin under the preaching of Eld. James Kennon. The text used was Jeremiah 8:22. Eld. Kennon baptized him on the first Sunday in May, 1864. Received license to preach Saturday before the third Sunday in September, 1872, and was ordained on Tuesday, December 23, 1873. Presbytery was as follows: Eld. Jehu Robinson, Geo. W. Kelley, Jacob Newhart and deacons Wm. Heydon and Tilman Patterson.

Eld. Ailey was married October 29, 1874, to Miss Rutha E. Thompson. She has proved to be a helpmeet indeed, a true and faithful wife and loving companion. She was born March 17, 1855. Professed hope in August, 1871. Baptized by Eld. G. W. Kelley September 3, 1871. To them were given children, two of whom are living. Susan E., the eldest, born May 10, 1877; Margaret J., the youngest, born November 18, 1878. Both of these professed hope at a meeting held by Eld. S. S. Pike at Union Grove.

SAMUEL O. GORDON.

Samuel O. Gordon was born in Washington county, Kentucky, February 11, 1815. Was converted at an early age, joined the church in Missouri. He was married in Kentucky to Elizabeth Askren, October 20, 1836. His children that the Lord has seen fit to bestow upon him are John H., born September 15, 1837; Joseph H., born August 20, 1839; Wm. A., born January 26, 1842; Mary Ann, born December 1, 1844; David W., (deacon), born October 5, 1847; Dennis S., born October 21, 1850; Ben F., born May 9, 1853; Thomas J., born December 3, 1855. Brother Gordon came to Polk county, Missouri, November 29, 1839. His children are all living at this time, (May '96) and members of the Baptist church. He has been blessed with long life, having lived to see his 80th year and past. He has seen the country grow from a wilderness to a well ordered civilization; he has observed the churches rising as beacon lights to illumine and cheer the dreary waste; and his own children have been involved in the heavenly scheme of eternal salvation. Surely his has been a happy life! Elizabeth (Askren) Gordon was born March 1, 1817, died October 17, 1894. Brother Samuel is a deacon.

ELD. J. A. NEWPORT.

Eld. J. A. Newport was born September 19, 1853, in Dallas county, Missouri. His father was born in Tennessee January 2, 1830; his mother in Tennessee, July 3, 1831. They were married in Dallas county, Missouri, July 14, 1850. There were given to them 11 children, four of whom survive. The subject of our sketch was the third in the order of their birth. The opportunities for education were quite meager. The schools of his day were inferior, and nothing

to compare with the grand system of education of the present day. He was converted September 16, 1871. Joined the church at Bethel, in Dallas county, Missouri. Licensed to preach by the church at Conway, in Laclede county, Missouri, October 5, 1889; ordained at the call of the same church, August 31, 1890. The presbytery was composed of Elds. W. C. Armstrong, W. N. Cain, P. M. Johnson, R. B. Carnett and M. Slaughter, deacons L. L. Beckner, John Davis, A. J. Yeary, A. M. Newport, Wm. Williams and F. A. Davis. He moved to Bolivar, Mo., December 4, 1889. Entered Southwest Baptist college January 1, 1890, and continued in the same four years. He was quite successful in missionary work, and was called to the care of a number of churches, his time being fully employed up to the present time (1894). He was married November 16, 1871, to Miss P. F. McMillian, of Dallas county, Missouri. Five children were born to them, one daughter and four sons, viz: Maggie, Wm. L., T. C., J. R., J. H. Death called the daughter away August 28, 1882, and the mother died September 28, 1882. Joined in marriage a second time with Miss Mary E. Mallard, of Dallas county, Missouri, April 18, 1886. The fruit of this marriage was five children, one daughter and four sons, viz: Clara, G. W., B. J., L. J. and Roy Wollard, born June 14, 1894.

ELD. JOHN H. STINECIPHER.

Eld. John H. Stinecipher was born in Morgan county, Tennessee, May 26, 1849. His parents moved to Missouri about 1851. He professed religion in 1861, at the age of 12 years, in Stone county, Missouri. His parents were pious persons, his father a Methodist class-leader, his mother was a very earnest and devoted Christian. A careful study of



JOHN H. STINECIPHER.

baptism, as taught in the New Testament, led him to the Baptist church. He was baptized by Eld. John Wesley Williams in June, 1862, in Dallas county, Missouri. Entered the ministry in 1867 at the age of 18 years. For two years he attended school, making rails a part of the time to pay his board and tuition. During that time he preached almost every Sunday, and frequently at night in the week. After that he taught in the public schools of Dallas county in the fall and winter, farming each summer, continuing thus for 12 years.

He served as missionary for Old Path association two years. On account of his wife's illness he gave up missionary work and devoted himself to pastoral work. His labors have been confined to Dallas and adjoining counties. He has witnessed about 1200 professions and baptized 802 persons. Gathered into the churches by letter and restoration about 700. Has organized seven churches. Has ever made it a rule to preach whatever he believed the Bible to teach, regardless of fear or favor. He has engaged in discussion with Eld. Edwards, of Spring River association, on the points of difference between the missionary and anti-missionary Baptists. Discussion continued four days. Also, at Halfway, in Polk county, Missouri, he entered the lists with the redoubtable Eld. Hooton (Campbellite), of Kansas, for four days. Also, with Eld. Glover, of Arlington, Mo., (Campbellite). In each of these discussions he won the approbation of approving multitudes. In 1894 he was serving the church at Mt. View, in Polk county, and had continued in the pastorate of that church for ten years. He was also pastor at Buffalo for half time under appointment of the

state board. He was succeeded in the pastorate at Buffalo by Eld. L. J. Tatum, of Hickory county, Missouri, and was elected trustee of Southwest Baptist college May 28, 1895.

B. F. CHAMBERLIN.

B. F. Chamberlin was born in Jefferson county, West Virginia. September 19, 1846. Came to Missouri with his parents February, 1865. Professed religion and after trying for eleven months to be a Presbyterian and taking the Bible for his guide he was constrained to join the Baptists, a thing that he had determined not to do. He was baptized into the fellowship of the church at Mt. Nebo in Cooper county, Missouri, November 26, 1870. Afterward joined Pleasant Hill, and subsequently went into the organization of the church at Pilot Grove, Cooper county, July 26, 1876. Was dismissed by letter from Pilot Grove December, 1883, and joined Mt. View, Polk county, Missouri, January, 1884. Was married to Miss Mary M., daughter of W. S. M. and Martha Barnett, March 24, 1874. To them were given nine children, viz: Samuel E., T. Elmore, Lanora E., Annie M., John M., Maggie T., Julia M., Frank Ely, and Chas. S., one born since. The first and fourth deceased.

Brother Chamberlin has served as clerk in the Pilot Grove church since its organization up to the time of his removal to Polk county. Also, he has served on the board of missions of the association from the time of joining to the time of removal from Cooper. He is now a member of the board appointed by the Polk County association, also a member of the board of trustees of Southwest Baptist college. He received a license from the church at Mt. View, February 3, 1894, to preach the unsearchable riches of eternal redemption. May he long be spared to tell the story of the



ELD. AND MRS. B. F. CHAMBERLIN.

cross. He was ordained to the full work of the ministry, November 3, 1895.

ELD. S. S. PIKE.

Eld. S. S. Pike was born in Polk county, Missouri, August 31, 1859. His parents, James M. and Mary Pike came from Tennessee in an early day and shared in the hardships of pioneer life. James M. Pike was the father of twenty-one children. The opportunities for an education in the early settlement of the country were poor indeed. He was early impressed, on hearing the preaching of the gospel, with the necessity of salvation, he went to the altar of prayer and embraced what he thought was a hope in Christ, and joined the Baptist church at Slagle Creek and was baptized by Eld. G. W. White. About four years he tried, as best he could, to live a Christian life; but realizing that he had no religion, he asked the church to take his name off the church book.

He remained thus until 1885, when he listened to some preaching by Eld. J. W. Haines, at what is known as Frog Pond school house, eight miles southeast from Bolivar. This preaching service caused him to think and to study, and in July of 1885 he attended a protracted meeting at the same place and was led to Christ and received an unmistakable change, and was properly received into the church at Brighton, Polk county, Missouri, being baptized by Eld. J. F. Williams, (missionary of Greene county association).

He was licensed to preach the gospel October 16, 1886, and afterward a council was called consisting of Elds. D. T. Baucom, J. W. Haines, I. Ingram, M. Slaughter and W. J. Hunter who examined and recommended that the church authorize his ordination, which was done. He then took the

care of Providence church one year, after which he was employed by Polk County association as missionary, and then pastor of the church at Turkey Creek.

He was married October 13, 1881, to Mrs. Lizzie Pierce (nee Ryan) who was born in Polk county, Missouri, September 26, 1859. Her parents, Wm. and Rebecca Ryan, came from Tennessee at the first settling of Missouri. To S. S. and Lizzie were given five children; four of them living, one dead. The living ones are, in the order of their birth, as follows: Stella M., born April 8, 1883, Henry Shelburn, born October 27, 1889; Resie, born August 18, 1891; Boney Hubert, born October 11, 1893. Eld. Pike received a second appointment as missionary of Polk County association. He is at present date ('94) pastor of Slagle Creek and Concord churches in Polk county, and Oak Grove church in Cedar county, Missouri.

MRS. ESTHER M. LOVELACE.

Biography of Mrs. Esther M. Lovelace (nee Sanford), who came to Southwest Baptist college as an instructor and assistant in mathematics. She taught in the college during that year and at different times since. She came from Marion, Wayne county, New York. Her father, Merritt Sanford, is a son of Stephen Sanford, a pioneer of western New York, and a native of Tiverton, Rhode Island. He belonged to the Sanford family that came from England in early colonial days and settled in different parts of New England. Her mother, Eliza J. Sanford, is a descendant of the Sharp, or Van Sharpentien family, as it was formerly called. The history of this family is closely connected with that of the Mohawk valley. Her maternal grandmother was Jane Carpenter, a descendant of Gen. Carpenter, a follower of

Cromwell, who came to America as an exile, after the restoration of the Stuarts.

Merritt Sanford and wife are still living on a part of the old Sanford homestead, where they settled after their marriage. They have four children, Esther Marion, born December 24, 1862; Chester Grant, born February 24, 1864; Lillias Eugenia, born October 24, 1866; Willis Eugene, born March 21, 1870. During a revival, when Esther was about 12 years old, she was converted, but did not unite with the church until some years later, when she joined the Park Baptist church, Ithaca, N. Y. Her elder brother and her sister afterward joined the Marion Baptist church, of which their father is a member. Their mother is a Presbyterian. The children received their early education at the same district school which their father attended, and their grandfather helped to build.

At the age of 14 the subject of this sketch entered Marion Collegiate Institute. At 16 she began teaching in the schools of Wayne county, New York, and by attending school in winter, and teaching during vacation, she completed the classical course at 18, graduating with the class of 1881. Her brother and sister also attended Marion Institute. Lillias graduated in 1887, Chester in 1888. The latter afterward attended the University of Rochester, and graduated in 1892, with the degree of A. B. He also received the honor of the Phi Beta Kappa key. After graduating he married Louise Nevergoll, of Rochester, and has since been principal of the Candor Union school in Tioga county, New York. He has one child, Frederick Merritt, born July 19, 1893. While in Bolivar, in 1889, Lillias taught in the college for some months to fill a vacancy. She completed her education at the Genesee state normal, Genesee, N. Y. She has since

been teaching in the Warrensburg Union school, near Lake George. The younger brother, Willis, is engaged in business in Rochester.

After leaving the institute Esther taught for three years, and in 1884 entered Cornell university. While in the university she was made a member of the Delta Gamma fraternity. After two years she left to accept a position in Southwest Baptist college. She was married to Archibald A. Lovelace February 9, 1887. Mr. Lovelace came to Bolivar in 1867. He was the son of Levi and Sallie (Lazenby) Lovelace, and was born in Wilkesboro, North Carolina. His parents removed to Franklin county, Missouri, when he was an infant, where he lived until his removal to Bolivar. A. A. and E. M. Lovelace had four children: Lucy Alvard, born November 13, 1887; Levi Sanford, born January 19, 1889; Archie Alexander, born November 5, 1890; Elizabeth Eliza, born December 2, 1893. Lucy, who was a very interesting child, was taken to her higher home just as her influence was beginning to be felt in her home below. She passed away on the 21st of October, 1892.

MRS. ELLA COWEN (PRATHER) BEAGLE.

Ella Cowen (Prather) Beagle was born in Saline county, Missouri. At one year of age her parents settled in Columbia, Missouri, and have remained there to the present year. Miss Ella was one of five children, four girls and one boy. Her father, Thos. D. Prather was a native of Tennessee. The mother, B. C. Cowen, was born in Kentucky. Ella C. was educated in Stephens college, Columbia. Graduated in vocal music under Miss Della Angle and was also a pupil of Madam Edna Hall, of Boston, Mass. The next year, 1889, she graduated in instrumental music under Prof. E. M.

Goldberg, of Leipsic, Germany, and again she graduated in vocal music under Anita R. Bibbins of N. E. Conservatory of Music, Boston, Mass. In September, 1889, she accepted the position of teacher in music in Southwest Baptist college, and held the position for four years. Two of her sisters are teachers and the brother is a druggist. One daughter at home. Miss Ella was married at her home in Columbia, Missouri, October 29, 1896, to Mr. Charles Leroy Beagle, a citizen of Bolivar, Missouri, where, at the present time, they are located, and Mr. Beagle is engaged with Jas. C. Weaver in the successful prosecution of the milling business.

JESSE HOWARD MURRAY.

Jesse Howard Murray was born in Washington county, Tennessee, May 9, 1820. He moved to Dade county, Missouri, in 1854, and four years later to Polk county, where he continued his residence until October, 1885, he went to Mercer county, Missouri, where he died, May 7, 1886. He was converted in 1841. His wife's name is not given; but the fruit of their marriage is three daughters and five sons. Some of them are honored members of Mt. Zion church in Polk county, Missouri. One of the daughters married brother George Hale. Two of the sons, Nathan and John, are well-to-do farmers. Their children are all members of the Baptist church. The youngest son of Jesse H. Murray, Samuel W., is a Baptist minister, living in Mercer county, Missouri. Many pleasant hours has the writer spent in the home of the brother whose name heads this sketch. The prayer is, that our social joys may be continued in the land of the blest.

JOHN H. BAKER.

John H. Baker was born in Ross county, Ohio, March 12, 1865. In company with his parents, Wm. H. and Nancy Baker, in September, 1869, came to St. Clair county, Missouri, and settled two and one-half miles from Lowry City. Parents were natives of Ross county, Ohio. In the fall of 1878, after having sought the Saviour several months, he obtained a hope, and on October 3d was buried in the liquid grave, thus professing to the world his death to sin and resurrection to walk in newness of life. On February 21, 1888, was married to Miss Susie R. Boyd, a native of Missouri, born November 2, 1867. He was early impressed with a desire to preach the gospel, and was licensed by the church January 24, 1891. Feeling that his preparation was insufficient to meet the demands of the day, he moved to Bolivar, Missouri, September, 1892, and after much trial and serious difficulty, in a financial way, he entered Southwest Baptist college, and received degree of A. B. June 2, 1896.

REUBEN C. SLAGLE.

Reuben C. Slagle was born in Polk county, Missouri, November 5, 1834. His father, Abram, came to Missouri in 1831. His mother, Martha (Lunsford) Slagle, came to Missouri in 1832. and both settled in Polk county and were married December 24, 1833. Twelve children were given to them, of whom the subject of our sketch was the oldest. The schools of an early day were subscription schools, and the school house was a log cabin, with or without a floor, as it might happen. One log left out for a window. The teacher was supposed to be well versed in Pike's arithmetic, where the intricacies of pounds, shillings and pence were discussed.

Brother Reuben was converted at a meeting conducted by Eld. Robt. Ross at Slagle. Four years after this, at the age of 21, he joined the church, and now in riper years he is convinced he inflicted a wrong upon himself and others by delaying his baptism, and would by this means advise all truly converted persons to be baptized immediately. Brother Reuben was married to Miss Elizabeth Jane Pike, July 9, 1856, who died without issue December 2, 1860. He was married a second time to Miss Sarah A. Mitchell, September 12, 1867. Three children were born to them, viz: Martha Jane, born April 25, 1869, died January 19, 1873; the second, Annie M., was born February 1, 1871; the third, Sarah E., was born January 24, 1876. Sarah Angeline, the wife, was born June 2, 1847. At the present time both are living and members of the church at Slagle. Their children are also members with them. The first wife, Elizabeth Jane, was born March 10, 1837. Brother Slagle has been clerk of the church for a number of years. He has been justice of the peace 18 years, and still holds the office. He is merchandising at Slagle in connection with brother J. P. Brock. He was elected judge of the county court of Polk county, Missouri, November 3, 1896.

W. S. BARNETT.

W. S. Barnett was born August 28, 1802, near Greenville, South Carolina. He married Miss Minerva Thruston January 12, 1832. Both converted early in life and joined the Baptist church in their native state. Emigrated to Missouri and located in Morgan county in 1833. God gave them eleven children, ten of whom they lived to see grown and married and members of the Baptist church. They moved to St. Louis county, and from thence in 1869 they settled in

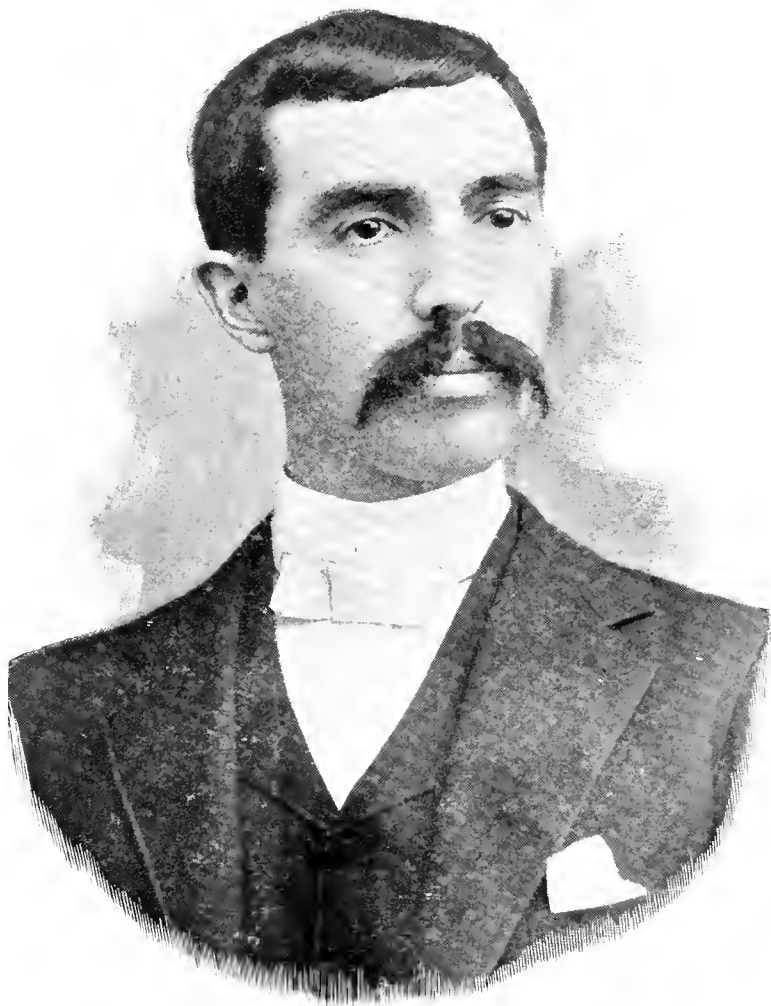
Polk county. He joined the church at Mt. View, and sacrificed much in the erection of the church-house at that place. While yet quite old and decrepit he worked on the roof, saying that he wanted that building to preach for him when he was gone. He served as trustee of the church until his death, which event occurred September 1, 1875.

W. S. M. Barnett, son of W. S. Barnett, was born in Morgan county, Missouri, November 1, 1834. Converted and joined the Baptist church in 1853. He married Miss Martha L. Blue January 28, 1857. Three children were born to them, viz: Mary, wife of B. F. Chamberlain, Monroe P. and Wm. T., both deceased. Brother W. S. M. was ordained a deacon July, 1860. Joined at Mt. View, 1871. He was trustee of Southwest Baptist college four years. He was among the contributors to the college and an advocate for Christian education.

GEORGE W. DAVIS.

George W. Davis was born in McMinn county, Tennessee, August 27, 1830, the son of Isaac and Dorcas (Plunkett) Davis, who were born in Tobias county, North Carolina. Brother George W. was married January 28, 1851, to Miss Martha L. Hale. To them was given one son, W. T., born December 22, 1851. Martha L. died in Benton county, Arkansas, October 16, 1888, at the town of Siloam. She was born May 10, 1833. She did not join any church, but died in hope, trusting in a Saviour.

The subject of our sketch was converted about the age of 17, and is at present ('94) a member of Slagle Creek church. Brother George was married a second time to Mrs. Mary Jane Johnson, relict of the late Jasper Johnson, February 17, 1890. She is a native of Tennessee. When she was



PROF. ASA B. BUSH.

one year old her parents brought her from Tennessee to Polk county, Missouri. Her father, Alfred Taylor, died on the plains in the great emigration to California in 1850. Her mother, Mary, died in Grayson county, Texas, April 12, 1888. She was a member of church at Campbell's Grove, and had been a pious member of church for 23 years.

JAMES P. BROCK.

James P. Brock was born May 22, 1861, in Polk county, Missouri. His parents were Terrill and Amanda (Gilmore) Brock. His father died while James was quite young; his mother was yet living in 1894. His education was such as usually found in the public schools. He was converted at the age of 15 years, joined church at Slagle, and was licensed by Slagle church in October, 1891, and has exercised his gifts in preaching in the neighborhood of Slagle. He was married August 1, 1880, to Miss Alice Johnson. To them the Lord has given two children, Ina L. and Carroll Wade. Sister Alice died January 19, 1891. Brother Brock was married to Miss Fannie Belle Slagle, March 6, 1892. His occupation in 1894 was that of merchant, in connection with R. C. Slagle, of the town of Slagle, Polk county, Missouri. He was ordained to the full work of the ministry March 29, 1896, at Slagle church, in Polk county, and is ('96) living on his farm near Wishart.

ASA B. BUSH.

Asa B. Bush, son of George F. and Joanna (Springton) Bush, was born at Newberne, Gilmer county, Virginia (now West Virginia), September 6, 1859. His parents were ardent friends of education, and strove to give their children the best educational advantages they could obtain. The subject of this sketch passed his childhood in at-

tending school in winter and doing a boy's chores on the farm in summer. At the age of sixteen he began teaching, and continued in this work until he had taught three years in the public schools, teaching and attending school alternately. Having completed a preparatory course, he entered the University of West Virginia at Morgantown, and remained there six years as under-graduate and post-graduate, taking the degree of A. B. in 1885. A year before his graduation the executive committee of the Board of Regents, upon recommendation of the faculty, appointed him tutor in Greek and mathematics, and in the following year the board elected him assistant professor of ancient languages. After holding this position one year, and completing a post-graduate course in science, he was elected assistant principal of Shepherdstown State Normal school, situated at Shepherdstown, West Virginia. At the close of the first year he was made principal and remained in this position four years, having the pleasure to see the school constantly increasing in numbers and efficiency under his management.

Vacations were spent in holding institutes, lecturing on educational subjects, and traveling in the interest of his school. In this way much experience, as well as knowledge of other schools, was obtained. September 4, 1889, he married Miss Kate Richmond, daughter of Judge Hamp Richmond, of Louisiana, Missouri, and a graduate of McCune college. In the summer of 1891 he accepted the presidency of Coushatta Male and Female college, Coushatta, La., where he remained but one year, removing to Missouri on account of the ill-health of his wife and little child, Anna Richmond Bush.

Prof. Bush was elected to the chair of Mathematics and Modern Languages in Southwest Baptist college in 1892, and

occupied two years. He was then called to preside over Walton college, in Guthrie, Kentucky. At the end of one year at that place he accepted the position of president of Southwest Baptist college, and in September, 1895, began work, and has continued to the present ('97). He brought two of his students with him from Guthrie.

His daughter, Annie Richmond, who was born December 23, 1890, died December 21, 1895. Judge H. Richmond, the grandfather, died a few days after, and both the grandfather and little Annie are waiting for the bodies, which lie buried near Louisiana, Missouri.

ELD. J. W. MAYFIELD.

Eld. J. W. Mayfield was born in Polk county, Missouri, January 11, 1856. Born again in 1873. United with the Baptist church, Providence, Polk county, then moved his membership to Rock Prairie church, which licensed him to preach in the year 1879, and which also called for his ordination, which was done April 27, 1884, by the following presbytery, viz: Elds. J. H. Highfill, D. P. Brockus, G. B. Mitchell and W. B. Epps. Since that time Eld. Mayfield has occupied the pulpit in the churches of Polk, Greene and Dallas counties, and is actively engaged proclaiming the gospel word at the present time.

He was married to Miss Ada E. Roberts, June 16, 1881. The children given them were Oscar A., born October 3, 1882; Bessie B., born February 16, 1885; Arthur Clyde, born February 26, 1887; Chloe, born April 9, 1889; Ray, born October 31, 1892. Ada, the mother, was born in Polk county, Missouri, February 3, 1863. Her father, E. P. S. Roberts, was born in Lexington, Missouri, January 24, 1833, and her mother, Sarah R. Roberts, daughter of

Eld. Elijah Williams, was born in Polk county, Missouri, January 25, 1836. Eld. Mayfield is at present writing ('96) pastor of Rock Prairie church and preaching two Sundays in the month.

ELD. J. W. HAINES.



J. W. HAINES.

Eld. J. W. Haines, the compiler of events in this book, was born near Oldtown on the Little Miami river, three miles from Xenia, the county seat of Greene county, Ohio, March 6, 1826. His parents were Reuben and Nancy (Connelly) Haines, who were born, the former in Old Virginia in, or near Winchester, the latter supposed to have been born in Virginia. They were married in Greene county, Ohio, April 25, 1825. His father was born and bred a Quaker until his majority, or at the age of 21, he was excluded on account of marrying out of the church. He would also suffer himself to muster on the days of military parade.

The subject of this sketch was the oldest of ten children, five of whom were born to Reuben and Nancy (Connelly), and five to Elizabeth T. (Baker.) The parents and five of the children have passed over the leaden river. The remaining five must follow on. The parents were Methodists at the time of their death and brought up their children in that faith; but the eldest, by a strange providence, was led to embrace the faith as propagated by the Baptists, which event occurred in the year 1853, in the town of Palmyra, Marion county, Missouri. The next year he was licensed by the church at Palmyra and sent to the Baptist Male and Female seminary at the above place. In the year 1855, Au-

gust 2, he was married to Miss Mary Elizabeth Wilkerson. Five children is the fruitage of this marriage. The mother and two of the children have bidden a final farewell to earth. The remaining ones are now grown and married. Their names in the order of their birth are, Mary J. (Holder), Wiley Green, Martha F. (Owen). In September, 1876, J. W. Haines was married a second time, to Mrs. Jemima Dwyer of Dade county, Missouri. She was the fortunate possessor of two children, Emily V. and Wm. E. Dwyer. One has been added who is called Israel, born August 14, 1877, in Cedar county, Missouri. The writer was licensed by the church at Palmyra, Missouri, in 1854, and ordained to the full work of the ministry in 1860, at the call of the church at Littleby, in Audrain county, Missouri, the presbytery consisting of Elds. Nathan Ayres and Robert Painter.

Since writing the foregoing, a cousin, D. T. Haines, of Muncie, Indiana, has sent a brief history of the Haines family as follows: "Richard Haines, a member of the Quaker sect, lived in Northampton county, England, and was born about the year 1642. His wife's name was Margaret. The maiden name not known. They had four sons: John, Wm. Richard and Joseph. They all emigrated to America in the year 1682, on board the ship Amity, Richard Diamand, master. Richard, the father, died on board the vessel, and Joseph was born on the same vessel. The wife and children settled in West Jersey. Richard jr. married Mary Carlisle. Their oldest named Abraham, settled in Frederick county, Virginia, and died in 1760. Their son Robert, married Elizabeth Harseman. Robert was born about 1740. The children given to Robert and Elizabeth were Nathan, John, Robert, Samuel and Noah. John married Elizabeth Allen. There were born to them eight children. The fifth was

Reuben, the father of the one who writes this sketch. The reader may observe that here is a record reaching over a period of 252 years. If all this host can meet in heaven and enjoy its felicity, surely, we may say, "What a happy meeting that will be!"

ELD. NOAH J. STINECIPHER.

Eld. Noah J. Stinecipher was born January 19, 1852, in Greene county, Missouri. Professed religion August, 1866. United with the Baptist church at Pleasant Hill, Dallas county, Missouri. Baptized by Eld. C. L. Alexander, October, 1866. Licensed to preach September 29, 1882, ordained January 9, 1884. Except four years of missionary labor, he has been pastor of two to four churches. He married Miss Madoria P. Wright, daughter of Eld. Wm. Wright (deceased). Two children were born to them. The oldest died in infancy. The youngest, Effie Susan, survives. After six or eight years had elapsed Eld. S. married again. This time to Miss Sarah Strickland, sister of Eld. Z. T. Strickland and niece of Elds. Wm., Frank and Robert Lawler. To them were born one son and two daughters. The son died in infancy. The girls are named Pearl and Obedience. Eld. N. J. is pastor of New Hope church, Dallas county, Missouri (1895).

Z. T. SIMMONS.

Z. T. Simmons was born in Marion county, Missouri, near Ebenezer church, west of the village of Philadelphia, September 27, 1848. He was married to Miss Martha J. Barrett November 22, 1872. She was born in the same community near Ebenezer, September 18, 1852. The fruit of this union was two children, viz: Lena M. and Clyde. Lena was born in Marion county, Missouri, September 29, 1873.

Clyde was born in Marion county, Missouri, July 6, 1875. Sketches given in Book IV. Brother Simmons is a first-class carpenter and works steadily at his trade. He is also proficient in the department of music and leads the choir in the Baptist church at Bolivar. He is quite liberal with his well earned money and gives to every interest rightly demanding support. Moved to Webb City, Missouri, April, '96.

WILLIS J. TILLER.

Willis J. Tiller was born in Warren county, Kentucky, March 10, 1818. He was raised by pious parents and professed religion in his 15th year; was baptized soon after by Eld. D. L. Mansfield. He moved with his parents to Missouri in 1839; joined Providence church in Polk county, Missouri, in 1840, and served as clerk a year or two. In 1843 or 44 he withdrew from Providence and joined Friendship church in Upshur Prairie in the southeast corner of the county. This church dissolved in three or four years, and lettered off its members who were in good standing. Bro. Tiller held his letter until about 1861 or 62, and put it in the church at Brighton. "Let me say to the reader: Never hold your church letter any longer than you have an opportunity to put it in a church; for I grew wild, neglected my duties, went on from bad to worse, drinking some, though never in the mire, yet I saw the course I was pursuing would not do. It was leading me down, and leading others down to perdition. When I put my letter in the church at Brighton I promised my God, if He would forgive me for the way I had done, I would lead a different life, and for the last thirty years I have tried to do my duty, and I feel the Lord has blessed me in my efforts to serve Him. A few years ago I was afflicted with that terrible disease called cancer, and expected to be eaten

up with it. I prayed fervently to Jesus to have mercy on me and save me from such a death. I got well. Should I not, dear reader, bless and praise His holy name forever and ever?" Bro Tiller has been married several times. Nine children have been given to him. Four are gone to the better land. Two of them sweet babes, and two of them grown. These left evidence that they were prepared to die. The five who are living are all professors of religion. There will be a happy reunion some day, an unbroken family, singing praises about the throne of God.

ELD. THOMPSON PITTS.

Eld. Thompson Pitts was born in Logan county, Kentucky, in the year 1808. Professed faith in Christ at an early age and joined the Baptist church and began preaching in his native state. In 1841 he moved to Missouri and settled in Hickory county, two miles west of Pittsburg and lived there until his death which occurred in the fall of 1862, or 1863. Eld. Pitts was one of the pioneer Baptist preachers. He, with others, was in the organization of the first Baptist association in Hickory county. He cheerfully endured all the privations of a new country, preaching, baptizing and officiating in all the business of the church, and all the good he did in the service of God cannot be told. Eld. Pitts was a meek and lowly follower of the blessed Saviour, and died in the faith. Eld. Pitts had a wife and six sons, all of whom are dead but two sons.

ELD. W. N. HATFIELD.

Eld. W. N. Hatfield was born July 2, 1849, in Cooper county, Missouri. His father, T. W. Hatfield, was a native of Tennessee, and his mother of Pennsylvania. Eld. W. N. Hatfield was converted November, 1867, at Mt. Carmel church, Morgan county, Missouri, under the preaching of

Eld. Shannon Akin and baptized by him in November, 1867. Licensed by order of the church at Bethel in St. Clair county, Missouri. Ordained to the full work of the ministry by the church at Mt. Zion, in Dallas county, Missouri, the presbytery consisting of Elds. D. Hitson, H. C. Ayres, W. D. Cheek, Joseph Musteen and Wm. Hoover, and has since been constantly employed as pastor of from one to four churches, and a portion of the time engaged as missionary. Was married to Miss Nancy Ann Orsburne, May 30, 1869, in Dallas county, Missouri. Sister Nancy was born April 14, 1850, in above county and was converted in 1868 and united with the Presbyterians; but afterward united with the Baptist church at Mt. Zion, being baptized by Eld. E. D. Fortner. The children born to them in the order of their birth were Joiney, James Robert, Martha Belle, and John William. Four in number.

FRANCIS TILLERY.

Francis Tillery was born in Knoxville, Tennessee, July 4, 1824. Professed religion in his 20th year and united with the church at Third Creek in Knox county, Tennessee. Married to Miss Margaret Ann Kelley, November 28, 1844. She professed religion and united with the church at Third Creek. Moved to Missouri and settled in Polk county and united with the church at Brush Grove. Afterward became members in the organization of the church at Humansville, called Senter. In a year or two brother Frank was ordained a deacon by said church. Afterward he and his wife united with the church at Rondo, called Mission Chapel, where they are at this writing active members. Brother Tillery has exercised a great influence in the maintenance of the churches in which he has lived. He has been successful in the prosecution of his business affairs and now owns exten-

sive tracts of farm land adorned with elegant residences. His rents are bringing a handsome revenue, which it is hoped is ample to sustain him in the decline of life. His purse is not closed to the calls of the church and the great mission work.

The ancestors of brother Tillery emigrated from England, as supposed, on the father's side, and on the mother's side from Germany. In the father's family were thirteen children, as follows: Sarah, Samuel, Barbara Ann, John, Andrew, Francis, Thomas, Phoebe, Jacob F. and Mary E., twins, Harriett Elizabeth, William and James. Of these thirteen children, Sarah, Samuel, Barbara Ann, Andrew, Phoebe, Harriett Elizabeth and James are dead. To Francis, the subject of this sketch, and Margaret Ann, two children were born, viz: Ann Eliza, who was married to James Mashburn, July 6, 1866, and Samuel S. who was married to Miss Frances Brown. Ann Eliza was born December 31, 1848. Samuel S. was born April 2, 1857. Samuel S. and wife are living in Humansville, Missouri, and are engaged in mercantile pursuits.

JESSE BEWLEY.

Jesse Bewley was born April 15, 1837, in Barren county, Kentucky. Was married to Miss Mary J. Davis October 18, 1855. Moved to Missouri in the spring of 1856. Settled in Henry county for a season and afterward settled in Polk county, where he still lives. Converted in 1870 and united with the church at Oak Grove. To brother Bewley and Mary J. were born seven children as follows: Nancy Elizabeth, Sarah Ann, John W., James Thomas, George W., Julia B., and Mary I. All these are living ('94) except George W., and all are professors of religion. Mary J., the wife, died September 12, 1868.

Brother Jesse Bewley was married a second time to Miss Ada T. Spilman in Polk county, February 26, 1871. Five children were given to them, viz: Eliza J., Jacob, Cora A., and Ada. (One is omitted.) All of the children are dead but Ada. Eliza J. died February 10, 1872. Jacob died January 28, 1874. Cora A. died September 4, 1877. Ada Spilman, the wife, died January 28, 1880. She was converted and united with the church at Mt. View in Polk county. The first wife was not a member of the church. Ada, the daughter of the second wife, made a profession of religion in 1894. Brother Bewley married a third time to Mrs. C. E. (Haines) Odum, October 7, 1880, in Polk county, Missouri. No children were given to them. Sister C. E. was converted at the age of 14 and united with the Methodists and remained with them until the fall of 1893, when she united with the Baptist church at Turkey Creek in Polk county.

ELD. OBADIAH SMITH.

Eld. Obadiah Smith was a native of Kentucky, and Lucinda, his wife, was born in North Carolina. They settled at an early day in Howard county, Missouri, whither they had immigrated with their parents. They were married in that county about 1832, and came to Cedar county, then called Rives. They made a home in the wilderness where Indians and wild animals abounded. Eld. Smith began his theological studies soon after his first marriage. He was an able minister and a large landholder. He served in the Black Hawk war. After his return from the legislature, session of 1862-63, he was shot in his door yard while standing by the side of his wife. Eld. Smith's first wife was a sister of his second wife. Six children were born to the second wife. These are outlines. The molding influences

of a man's life and character can never be fully estimated. The presumption is, they will be properly measured in the world to come. A corrected account of Eld. Smith's life is seen in Duncan's History, where he is reported to have been born August 6, 1806. He was married four times. The first and second wives were sisters, (Hartman). The one who survived him was named Eliza Preston. He was ordained at the call of Cedar church in Cedar county, Missouri, Elds. Wm. Tatum and D. R. Murphy the presbytery. Eld. Smith was an itinerant as well as pastor in the bounds of Cedar association.

SAMUEL A. DEROSSETT.

Samuel A. Derossett was born November 16, 1834, in Roane county, Tennessee, and moved with his parents to Missouri in 1841; settled on Slagle Creek in Polk county. His father's name was John and his mother's name was Martha (Pritchett) Derossett. They were born in Virginia and North Carolina respectively. Bro. Derossett, the subject of our sketch, was converted in 1850, baptized by Eld. I. Ingram, and united with the church at Slagle Creek. Married April 7, 1857, to Miss Margaret Adeline Slagle, daughter of John Slagle. Brother and Sister Derossett have suffered with various afflictions that have kept them on the border of death for a long time, and strange to say their temporal affairs have prospered wonderfully. They are at this time, '96, able to attend church, and it is their delight to be found at their regular church meetings. The first preacher Bro. Derossett ever heard was Eld. D. R. Murphy in the old Zumwalt house near where Uncle Cal. Davis lived, and about 1½ miles from Enon. At the Zumwalt house Enon church was first organized.

ELD. M. A. WOLFE.

Eld. M. A. Wolfe was born in Greenwood, Johnston county, Indiana. Moved with his parents, Dr. G. W. and Marie B. Wolfe to Howard county, Indiana, (a part of the Miami Indian Reserve, Kokomo being the county seat.) Here he grew to manhood on the farm, with meagre opportunities for an education. On the second day of April, 1865, he was united in marriage to Miss L. J. Collins and in the winter of 1867 both were converted and added to the church at Alto under the pastorate of Eld. P. McDade. In 1868 he moved with his wife and two small children to Vernon county, Missouri. Feeling strongly impressed to preach the gospel he became an active member in the church, and the church, being convinced of his call to the ministry, called a presbytery, and on the fourth Sunday in March, 1871, set him apart to the full work of the ministry. This was done by request of Old Sulphur Springs church, of which he has been pastor for 17 years and up to the present ('94). He has preached for other churches as follows: Schell City, Sheldon, Olive Branch, Osage Valley, Blue Mound, Liberty, Glade Spring, Eldorado Springs, Second church of Nevada. These churches are all in Nevada association. He also preached one year in Cedar County association for Old Cedar church. During these years he has baptized hundreds of converts.

In 1873, feeling the need of better preparation to preach, he went to William Jewell college; but being short of means he only went one term, but has since pursued his studies at home as best he could. In 1884 or 5 he became connected with the Southwest Baptist college as financial agent, and raised several hundred dollars and was a member of the board of council. He has had some opportunities for worldly

honor, being nominated by the people of his county for the Legislature; but declined the honor, believing that he had a more honorable position than could be conferred upon him. In faith he is an unflinching, uncompromising Baptist of the landmark order, believing that though there are many converted people among other denominations, they are human organizations and not churches.

ROBERT FRANKLIN CONLEY.

Robert Franklin Conley was born in Montgomery county, Missouri, December 20, 1832. His father was born in Fauquier county, Virginia. His mother, Elizabeth (Beatty) Conley, was born in Montgomery county, Kentucky, and in the latter county, in the year 1828, they were married. Eleven children were born to them, in the order of their birth as follows: John Beatty, Geo. Washington, Robert Franklin, Jas. Henderson, Lucretia, Charles, Cornelius, Sarah Lee, Harvey, David, Thomas. Five of these are living, John B., Robert F., Cornelius, Harvey and Thomas. The subject of our sketch, Robert F., was married to Miss Janetta Rogers in Adair county, Missouri, May 20, 1858. Their children that were given them were Josiah, Joseph, Anna Elizabeth, John William, Susan. Three of these, Joseph, John W., and Susan were living in 1894. Bro. Robert F. was converted in 1854 and joined Bear Creek church in Adair county, Missouri. His wife had joined the same church before her marriage. Bro. Conley was elected and ordained a deacon in Bear Creek church in 1867, and still holds the office in the church at Rondo, in Polk county, Missouri, called Mission Chapel, 12 miles north of Bolivar, Missouri.

J. W. LIGHTFOOT.

J. W. Lightfoot was born in Simpson county, Kentucky, April 30, 1846. His father, David L. Lightfoot, was born

in Simpson county, Kentucky, February 10, 1823, and was married June 11, 1843, to Miss Sarah H. Chapman. They moved to Missouri in 1851. Five children were given them, viz: John Wesley, Henry M., David William, Sarah Jane and Jackson B. The latter two are dead. His wife also died August 16, 1856. David L., the father, married Miss Mahala Taylor and raised three children, viz: Calvin L., Noah W., and Christopher C.; but in October, 1892, the father died. John W., his son, married Miss Rebecca F. Richards, daughter of uncle Jack and Rebecca Richards, August 9, 1868. Eleven children were given to them; seven girls and four boys. Arty, May 11, 1869; Laverna, January 21, 1871; Carter, November 13, 1872; Bertie, April 5, 1875; Allety, February 23, 1877; Isaac N., January 18, 1879; Lillie, February 9, 1881; Albert and Elbert, twins, August 17, 1883; Mattie, March 11, 1885; Julia M. A. June 26, 1887.

J. W. and Rebecca, the parents, professed religion and joined the church at Oak Grove in Polk county, September, 1871. Two years afterward they became members at New Hope and remained there about ten years. The church desired to exalt him to the deaconship, but he refused because he felt his unworthiness. In 1884 he joined at Mission Chapel, where he was again solicited for the same office; but he again refused for the same reason. He and his amiable wife have been battling for the Lord for 23 years and not tired yet; but expect by the grace of God to hold out faithful to the end and finally wear a crown that will outshine the noon-day sun.

JOHN LIGHTFOOT.

John Lightfoot was born in Allen county, Kentucky, May 13, 1820. His father was born in Virginia near Rich-

mond and his mother in South Carolina. Her maiden name was Barbara Lambert. They were married in Warren county, Kentucky. The fruit of this marriage was thirteen children of whom five were boys and eight girls, as follows: John, the subject of our present history, Sarah, David L., Polly, Esau Jackson, Elizabeth, Mahala, Melissa, Malinda, Henry Bannister, Rebecca, Josiah, Barbara Dorothy. Of the boys, two are living ('94), John and Henry. Of the girls four are living, Elizabeth, Melissa, Malinda and Barbara D. All are members of the Baptist church. John was married to Keziah H. Chapman, of Warren county, Kentucky, June 23, 1842. Five boys and five girls were given them: Henry Jackson, born July, 1843; Mary Elizabeth, David Nathaniel, March 4, 1847; John Salathiel, Barbara Malinda, Wm. Alexander, Louisa Frances, a boy whose name is not at hand, twins were born — named Armilda Jane and Zerilda Catharine. Five of the foregoing are at this date ('94) living, viz; H. J., D. N., J. S., W. A., and L. F. Three of these are members of the church.

Brother John Lightfoot was converted about 1839 and joined church at Union in Warren county, Kentucky. His wife had been a member of the same before. Moved to Missouri in the fall of 1851 and joined with his wife at Mt. View 12 miles northeast of Bolivar. Eld. Thompson Pitts was pastor at that time. After the Civil war, the church at Oak Grove was organized, of which brother and sister Lightfoot were constituent members. Brother Lightfoot was elected deacon⁹ and is still in office. His wife died June 20, 1892. Brother Lightfoot was justice of the peace one term of four years. It may well be said of the brother that his life has been spent in honest toil upon the farm. Punctual



ELD. W. T. CAMPBELL.

to his appointments at the church, and in his neighborhood. True to principle and firm in his doctrines.

ELD. W. T. CAMPBELL.

Eld. W. T. Campbell is well known to many in Missouri but the importance of the work upon which he has entered makes it desirable that all should become acquainted with him, and so we introduce him to our brotherhood. Brother Campbell is a native of Arkansas, but moved in early life to Missouri. He was born in 1852 and was converted in 1867. He entered William Jewell college in 1872, where he remained for six years; was ordained in January, 1876, while in college, and was supplying two churches in the country for two years before leaving it. During the summer of 1878 he supplied the church at Clinton, Missouri, and entered the Southern Baptist Theological Seminary of Louisville, where, in addition to his regular course of study, he preached for the Portland Avenue Baptist church, where he did good service for the Master. But the work was too much for him, and he was compelled to leave the seminary on account of failing health from overwork. He accepted a call to Westport, a part of Kansas City, and two years afterwards resigned to accept the appointment of missionary in Kansas City, where his work was greatly blessed. In 1884 he organized the Olive Street Baptist church with 30 members, and after a hard struggle, overcoming many difficulties, the church became not only self-supporting, but was one of the most liberal churches in the state, in proportion to their ability. The church numbered 360 when he resigned in January, 1891, to go to Palestine. Upon his return from Palestine he took charge of the Wabash Mission, Chicago, where he labored with great acceptance. But his heart was in Missouri, and

he returned during the early part of 1894, and became one of the general missionaries of the State Board. His success in this field gives promise of greater success in the position he more recently assumed. Now let everybody pray for and co-operate with Bro. Campbell.

WM. CARY.

Wm. Cary was born in Mercer county, Pennsylvania, July 18, 1832. His parents were Louis and Mary (Hull) Cary. His father was born in Virginia, but married Mary Hull in Pennsylvania where they spent their lives. He was in the war of 1812, at the battle of New Orleans. Wm. the youngest of ten children, was educated in the old subscription schools, and at the age of 13 began the saddler's trade at which he worked for some 36 years. In 1853 he married Florinda P. Rogers, of Pennsylvania, and in 1857 came to Polk county, but on the breaking out of the war returned to Pennsylvania. Coming to Missouri again he remained in Henry county until 1867 he returned to Polk county, where he opened a harness store. He continued the business till 1877, when he added the hardware and still continuing with his son H. L., till 1889 his son, H. L. purchased the entire stock. He has filled the office of county treasurer four years, and has been president of the board of trustees of Southwest Baptist college, and a member of the Baptist church nearly 50 years. Brother Cary died January 23, 1893. The board of Trustees being then in session at the college building, adjourned, and repaired at once to his residence in respect to the memory of the deceased brother. His daughter, Della, married Mr. C. W. Miller, who now resides in Utah (1896).

ELD. S. M. MURRAY.

Eld. S. M. Murray, youngest son of Major Jesse H. Murray, was born October 10, 1859, in Polk county, Missouri, in a country home. He moved with his parents to Bolivar, and there spent several years of his boyhood life. While there he attended Southwest Baptist college, obtaining a practical education. He went out from his parental roof to battle for himself. He went to North Missouri where he was married to Miss Millie Garriott, November 19, 1885. To them were given four children, three boys and one girl. He professed religion in early boyhood. Was baptized July 4, 1886. Elected superintendent of Sunday school September following. Shortly afterward he received that Divine impression to go preach the gospel of Christ, the greatest calling man can receive. He was licensed to preach February 5, 1887. Ordained October 25, 1887. Has been missionary of his association twice. Served a number of churches as pastor. Is still living in north Missouri, and is missionary of his association.

GEO. W. ALEXANDER.

Geo. W. Alexander was born in Tennessee April 16, 1856. Moved with his parents to Hickory county, Missouri, where he resides at the present ('95). He was married by Eld. Elijah Yeager, in Hickory county, Missouri, November 11, 1875, to Miss Eliza Ruth Edde. Miss Edde was born May 23, 1858. The fruit of this marriage was six children, as follows: John William, born September 13, 1876; Nena Arleska, born May 11, 1878, died July 10, 1887; Cordelia, born September 24, 1880; Maud, born June 15, 1882; Minnie Myrtle, born November 13, 1885; Cleavy Roy, born December 27, 1893. All these children and their mother

were born in Hickory county, Missouri. G. W., the father, was converted in October, 1892, and joined the church at Bethel, in his neighborhood, and on March 7, 1895, was ordained to the office of deacon, with the following presbytery: Elds. L. J. Tatum, J. T. Ferguson, and deacons Wm. Samples and W. B. Jones. John W., the eldest son, was converted September 12, 1891, and joined the church at Bethel, and was licensed by the same to preach the gospel September 9, 1894. He entered Southwest Baptist college January 4, 1895, to prepare himself for the ministry.

LAWSON SCRIVENER.

Lawson Scrivener was ordained to the full work of the ministry December, 1870, and died in January, 1895. We have no further record.

I. W. CRANFILL.

I. W. Cranfill was ordained to the full work of the ministry August, 1867. Is a resident of Buffalo, Dallas county, Missouri ('95).

JAS. FRANKLIN BLAKEY.

Jas. Franklin Blakey was born in Christian county, Kentucky, February 6, 1825. His father, Jno. Blakey, was born in Virginia. His grand-parents came from England to America. His father was married to Miss Mildred Franklin in Kentucky. Eight boys and five girls were given them as follows: Wm. R., Jas. F., Constantine, Stephen, Francis M., Margaret, Joseph, Sarah, Jno. W., Mary Jane, Ardena, Catharine, Geo. W. The family moved from Kentucky to Missouri about the year 1837, and settled in Benton county. From thence to Polk county in the year 1840. The father died November 22, 1871, aged 71 years, 5 months and 13

days. Brother J. F., the subject of this sketch, was converted about the year 1849, and joined church at Turkey Creek, and is now a member at Pleasant Ridge 15 miles southwest from Bolivar. He was married to Miss C. C. Killingsworth April, 1849. To this union were given nine children viz: Sarelda, Wm. Allen, Martin D., Geo., Ann, Ida, Chas., Walter J., Nora. The only son living is Martin D. The wife and mother died December 25, 1884. Mildred F., the mother and grandmother, died in June, 1872. Both grandparents were members at Pleasant Ridge.

ELD. L. J. TATUM.



L. J. TATUM.

Eld. L. J. Tatum was born in Ashe county, North Carolina, February 22, 1832. His father, Buckner Tatum, was born October 15, 1803, son of Jas. and Amy (Smart) Tatum. His mother, Behethland (Sheriff) Tatum, was born in Jerdal county, North Carolina, April 21, 1816. She was a daughter of Abel and Elizabeth (Barker) Sheriff. Grandfather Abel Sheriff was a Baptist minister, one of whose last expressions was: "Write to the boys in school (brother Aaron and myself at Penfield, Ga.,) and tell them to be faithful ministers for the Lord Jesus, in whose service I have lived and am now dying." Nearly all his relatives were of the Baptist faith. He has one brother, an able Baptist minister, who spent most of his life in north Georgia, (now in Florida) who was known as "the humble Baptist minister."

The subject of our sketch moved with his parents to Gilmore county, Georgia, when in his fourteenth year. Two years after this he was greatly concerned for the salvation of his soul. For ten days and nights he could find no rest, asking all he met to pray for him. Even the colored cook in his grandfather's house, whom he regarded as a good old Christian woman, he desired her to pray for him. At last the love of God was shed abroad in his heart by the Holy Ghost. The next day he went into the school room and told of the wonderful salvation he had found, and the school was converted into a prayer meeting, which lasted until a late hour that night, and one of the students found peace. The teacher said: "I am an unconverted man, and will pray for myself and my students; let us all pray." About two months after this our subject was baptized by Eld. Micajah Walker in Mountaintown river into the fellowship of the church called Mountaintown, October 2, 1847. Six others were baptized at the same time by the same person. This was the fruit of his labor for two months in the beginning of his Christian career.

Soon after this a number drew letters and organized a church at Pleasant Hill. L. J. was chosen clerk and served as such for five years. He was licensed to preach October 7, 1851. He taught school in Gilmore county, Georgia, three months, and in Murray county three months; again in Gilmore county he taught eight months, at Board Town. This was a very wicked place, and he had much trouble with the pupils at first; but he opened the school by reading the Scripture, and closed Friday evening by reading and giving an exhortation. The result was a revival of religion among his pupils and employers, and a church was organized in the school house before the school closed.

At Penfield, Georgia, at the Mercer university, he studied theology under the noted Dr. J. L. Dagg, L. L. D. He was ordained April 5, 1856, by Elds. W. T. Fleming, Peter Miller and deacons Duncan Terry, Joseph Terry. Settled in Washington county, Arkansas, in 1859 and the next year went to Texas and taught a school of five months in Jacksboro, Jack county. Returned to Arkansas in the fall of 1860. Preached during the war to Federals and Confederates. Was robbed by the Pin Indians, and once narrowly escaped death by them. Eld. Tatum was married May 19, 1863, to Margarette J. Sherriff, widow of P. Burrell Sherriff and daughter of Samuel and Sarah Clonts. She was born in Gilmore county, Georgia, April 13, 1835. Three children were born to P. B. and M. J. Sherriff, two girls and one boy. The boy, L. C., is an ordained Baptist preacher, residing near Polk, Polk county, Missouri ('95). To Eld. L. J. and Margarette J. Tatum were born four girls. Two are dead. Theodosia B. married Mr. E. M. Dent and Georgia I. married Mr. J. E. Bradley.

He came to Hickory county, Missouri, May 8, 1864, after a perilous journey from Fayetteville, Arkansas, and began preaching at once for Mt. Moriah church in Hickory county. This church received our letters and we were at home. This church was a member of Freedom association before the war. But war times are not times of peace, as many preachers and others realized. The war cloud had not passed away entirely, although peace was declared. An iron-clad oath was enacted by the Legislature and all preachers as well as civil functionaries must take it or suffer the penalty. Some zealous brethren, actuated no doubt by conscientious scruples in regard to loyal adherence to the government, sought to have enacted a set of rules for the churches,

the object of which was to cleanse the churches of all the latent elements of rebellion. Therefore, pursuant to the establishment of this idea, a convention was called by resolution of the church at Liberty, Greene county, Missouri, May 27, 1865, in which a convention is again called of the churches of Old Freedom association to meet on the 25th day of August following. At this meeting it was resolved, that any church desiring membership in this association must declare non-fellowship with those who had been in rebellion against the government of the United States, unless reparation was made by recantation.

The next meeting was at Cedar Bluff, on Friday before the third Saturday in October, 1865. Here an organization was effected without the political feature, and a meeting appointed at Brighton in 1866. Here again was a scene, in which there was much ill-feeling, over the adjustment of the political question. The meeting was adjourned to Humansville two months later. At this meeting the political feature was reenacted and added to the second article of faith, to which the reader is referred in Book I, and year 1867. The association met with Freedom church, in Polk county, 1867, where the above feature was reaffirmed, and in consequence a number of delegates responded to a call for an organization, to be known as Old Path association. They met at Hopewell, Dallas county, Missouri, and organized with the above name, and at this time ('95) they are a prosperous people.

In this year ('67) one of the principal advocates of the political bar had a remarkable dream, which proved to be a potent factor in dispelling the last vestige of the war cloud in the association. The dream was this: "He was on his death bed and an angel came to him to tell him that he was

wrong in his political move, that God's people should be one." Therefore, he advised and requested that all the churches that had adopted his resolution should rescind it, and be perfectly joined together in the same mind and judgment. He recovered from his sickness that confined him to his bed, when he had the dream, and ever after during his eventful career he worked diligently to repair the breach that had been made.

Eld. L. J. Tatum, the subject of this sketch, is a man of sanguine temperament, large, broad-shouldered, with keen eyes and heavy eye-brows; bold, out-spoken, fearless, but, with all this, he has a heart full of the love of God, and for his fellow man a tender regard. His bold advocacy of Bible truth brings him often into collision with others, and in consequence he has engaged in quite a number of debates. He has successfully encountered and demolished the advocates of baptismal salvation, universal salvation, the Jewish Sabbatarian, a soul-sleeper, a Catholic, a lecturer from Politico-Christian association, and others of minor import. He has endured a great deal of persecution from those who were without as well as within his own denominational lines. The inveterate persecutor, however, has been the eventual sufferer, while blessings, both temporal and spiritual, have been lavishly poured out upon the head of the man whose history we write.

He has been full of work in building up churches. Had one pastorate nine years. Was clerk of Old Path association twenty-one years, and moderator four years. Colporteur for American Baptist Publication society two years; sold \$900 worth of books and gave away \$250 worth. He is a life manager of the above society, and a life member of the general association of Missouri.

ELD. WM. S. HODGES.

Eld. Wm. S. Hodges was born August 15, 1858, in Claiborne county, Tennessee. His parents, Eld. James C. and Elizabeth (Davis) Hodges were natives of the same county and state. Eld. Wm. S. was educated in the district schools, and one term in the graded school at Louisburg, Dallas county, Missouri. He was married February 28, 1884, to Miss Susan B. Ragsdale. Five children were born to them, Arthur S., Elizabeth A., Roscoe H., Virgil T., Bessie S. Converted November 30, 1883. Joined at New Hope, Dallas county, Missouri. Licensed February 15, 1890. Ordained to the full work of the ministry July 18, 1891. Presbytery, Elds. N. J. Stinecipher, D. Hitson, J. W. Ragsdale and I. W. Cranfill. He is at the present date ('95) pastor of four churches, viz: Harmony, Pisgah, New Liberty and Little Niangua. The first three in Dallas county, the latter in Hickory county.

ELD. JOHN W. RAGSDALE.

Eld. John W. Ragsdale was born in Morgan county, Illinois, May 18, 1831. His parents, Joel and Jane (Allred) Ragsdale were born respectively in Tennessee and it is supposed the mother was a native of Kentucky. Eld. J. W. received his education in the district schools of the early days. Married in 1853 to Miss Ann Hale. Five children given them, all living but one, Josephine. The order of their birth as follows: Sarah Jane, Martha Rebecca, Lavina Josephine, Mary Ann, Susan Virginia. All married. Jane, the mother, died in 1866. He was married again in 1867 to Margaret Jane Jackson. No children. Eld. J. W. was converted in 1843. Joined the Methodists, but in 1876 joined the Baptists and was ordained in 1880, the presbytery, Elds. D. R. Jones

and W. W. Palmer. He is now a member at Louisburg, Missouri, and superintendent of the Sunday school at that place.

ELD. WM. E. HOOVER.

Eld. Wm. E. Hoover was born September 12, 1851. Converted in 1869 and joined Macedonia church and afterward Mt. Pleasant, Dallas county, Missouri, where he was ordained to the full work of the ministry, the presbytery being Elds. J. H. Stinecipher and Spear. Eld. Hoover was married in 1869 to Miss Mary Smith. Eight children was the fruit of this marriage. Three of them living, viz: Willie, born March, 1873; Josie Ann, born August, 1875; Lulu Bell, born February, 1885. His wife, Mary, having died, he was married a second time to Miss Nancy Adams, November, 1893.

A. J. LOWER.

A. J. Lower was born in Roane county, Tennessee, April 26, 1841. Schooling such as was afforded in district schools. Converted in 1858. Baptized by Eld. W. B. Senter. Taught school in Polk, Lawrence and Greene counties through a series of 15 years. Was elected recorder of deeds of Polk county, Missouri, November, 1874, and continued in office 12 years. Was elected judge of probate, November 1886, for a term of four years. Was married to Mrs. Martha Jane (Eagon) Lee, July 21, 1882. Children born to her in former marriage were Martha Ann and Joseph Danley, and in her second marriage to brother Lower two children were born, Arzella and Orville Jackson. Their mother, Martha Jane, was born in Polk county, Missouri, October 24, 1854. Brother Lower was elected trustee of Southwest Baptist college and continued as such for a number of years, and was a liberal supporter of the college.

ELD. FRANCIS MARION KELLEY.

Eld. Francis Marion Kelley was born in Franklin county, Tennessee, July 4, 1832. He was the eldest son of Eld. T. J. Kelley, whose name is already inscribed in this book. He moved from Tennessee to Missouri in 1842. His schooling was of that type incident to a primitive settlement. The opportunities of acquiring an education were rare indeed. He was converted at the age of 17 at a prayer meeting at his father's house, and joined at Turkey Creek church one year after. Was licensed by the church at Pleasant Ridge April 16, 1870, and ordained at the call of church at Oak Grove November 15, 1883, the presbytery Elds. Riley James, Irvin Cordell and T. J. Casey. His work has been blessed to the salvation of many souls.

His wife, Mary E. (Potter) Kelley, was born November 5, 1835, in Warren county, Kentucky. They were married in Polk county, Missouri, March 3, 1853, and have resided in Polk county to the present day ('95). Eld. Kelley has been pastor of Oak Grove, Cedar county, seven years, and shepherd of the flock at Asher one year; bishop at Mt. Gilead, in Cedar county, a few months, and still competent to fill the office of overseer in any Baptist church that may call him to its service.

ELD. B. L. MITCHELL.

Eld. B. L. Mitchell was born in Polk county, Missouri, October 3, 1842. Raised on a farm. Had the advantage of day schools in the districts until the fall of 1879 he entered Southwest Baptist college and continued two years in that institution. He was converted at Mitchell's Camp Ground at 16 years of age. Was married to Miss Arborette Lynn, August 31, 1865, at Livingston, Alabama. Removed to Mis-



B. L. MITCHELL. over 500 persons at these points. Was pastor at Gray's Summit and Indian Prairie nearly five years. baptizing many and making many warm and lasting friends. Spent one year at Lee's Summit as pastor of the First Baptist church. Was pastor at Higginsville 15 months of the Second Baptist church, and during this time 108 converts were baptized. Has been two years at Knobnoster and now laboring in this pleasant field ('95). The strength of the church has doubled and the work goes smoothly on.

Mrs. Mitchell enters heartily into every detail of the work. In the Sunday school, B. Y. P. U., W. C. T. U., W. M. S., L. A. S., W. F. M., and C. C. C. A., or Christian Culture Course of America, besides doing the house work and keeping her children in school. A stream of visitors and workers are going and coming, receiving directions in the different lines of work.

Brother Mitchell was ordained at Slagle Creek church, October, 1879, by the following presbytery: B. McCord Roberts, the pastor, assisted by Elds. J. R. Maupin, Jas. S. Buckner, Jehu Robinson and others. His father's name was Benjamin C. and his mother's name was Matilda (Looney) Mitchell, the former born in Tennessee and the latter in Ala-

bama. To the subject of our sketch there were born seven children, as follows: Jas. R., deceased; Sallie, deceased; Lynn W., born in Alabama, August 11, 1870; B. Kyle, born in Missouri, November 29, 1877; Ida R., born in Missouri, May 14, 1880; May Arborette, born in Missouri, February 13, 1883; Mattie Lee, born in Missouri, May 24, 1888. Three of these are members of the church.

ELD. E. D. FORTNER.

Eld. E. D. Fortner was born in Dallas county, Missouri, November 13, 1854. Converted in the year 1877 and joined the Baptist church at Mt. Olive, Dallas county, and is yet ('95) a member of that church. Ordained to the full work of the ministry September, 1881, the presbytery, Elds. G. B. Mitchell, W. B. Epps, J. H. Wommack and G. W. Pfeifer. Eld. Fortner was missionary of Dallas County association for two years. He is now pastor of his home church, Mt. Olive, and two others. He has sustained himself well in the ministry in the estimation of his brethren, and in the defense of Baptist or Bible doctrine he has distinguished himself as a master workman. He has engaged in a number of oral discussions with persons of diverse faith with marked ability.

MRS. PRISCILLA A. DUNNEGAN.

Mrs. Priscilla A. Dunnegan was born in Tennessee, December 28, 1816. Died July 4, 1895, aged 78 years, 6 months 6 days. She came to Missouri with her parents, the Akards, about 1831, just after the Indians had ceded the southwest part of the state to the whites. Her parents made the first settlement on Bear Creek, about two miles south of Fair Play, on the farm where Mr. John Derossett now lives. This was one of the first settlements made in what is now

Polk county, and the date is a short time before Greene county was organized, and several years before the organization of Polk county. There probably is no person now living in Polk county who came here before she did, unless it is Mrs. Martha Smith, who now lives near Brighton, being widely known as "Aunt Patsy," and is reputed to be the oldest person, and the first weaver of cloth in the county. Sister Priscilla, the subject of this brief sketch, was married to Matthew Dunnegan, October 13, 1837, and soon afterwards removed to Lawrence and from there to Jasper county, Missouri. After helping to pioneer these counties, they came back to Polk in 1860, settling on the place where she died, and where her husband died, August 27, 1871. Eleven children were born of this union, only two of whom survive her. They are T. H. B. Dunnegan, of Bolivar, and Mrs. C. A. Hopkins, of Dunnegan Springs. Mrs. Dunnegan had been a devoted member of the Baptist church for nearly half a century. Her funeral was preached by Eld. T. J. Akins in the Baptist church at Dunnegan Springs, of which she was one of the founders. She was laid to rest beside her husband and two sons, in the Akard family graveyard near Fair Play, July 6, 1895.

ELD. DANIEL M. SEWELL.

Eld. Daniel M. Sewell was born in Cumberland county, North Carolina, August 25, 1810. His father and mother were natives of Duplin county, North Carolina. His mother's maiden name was Elizabeth Southerland. The father and mother moved in the year 1828, to McNairy county, Tennessee. October 25, the subject of our sketch was married to Miss Polly Mun Inman. Five children were given to them, viz: Francis M., Sarah Jane, Wm. A., John R.,

Prudence E. The wife and mother died October 3, 1841. Left Tennessee in 1844. Came to Greene county, Missouri, 1844. In 1845 was married to Miss Sarah M. Whittenburg. Five children was the fruit of this marriage, viz: Emily A., Mary E., Louisa C., Geo. W., and Martha M. The parents were so-called Primitive Baptists.

In August, 1844, Daniel M. professed a hope in Christ, but wandered far from duty until the year 1850, he was baptized by Eld. Thos. J. Kelley into the fellowship of the church. Felt impressed to preach and was ordained April, 1871, the presbytery Elds. Jno. D. Shelton and Morgan G. Conn. He moved from Missouri to Bell county, Texas, in the fall of 1874, remained till the summer of 1878, then returned to Greene county, Missouri. Again in the fall of 1882 moved to Reynolds county, Texas. His wife, Sarah M., died October 20, 1883. He moved again to Bell county, Texas, in the year 1885. Assisted in the organization of churches but never took the care of one. Resolved, however, to do all he can for the promotion of God's cause and hopes to live with God in heaven.

ELD. W. D. CHEEK.

Eld. W. D. Cheek was born in Dallas county, Missouri, October 8, 1841. Professed religion in October, 1860; joined Baptist church at Buffalo and baptized by Eld. J. W. Williams. Moved with the church from Buffalo and became a constituent member of Macedonia. Was elected deacon November, 1867; licensed to preach November 20, 1883; ordained April 25, 1886, presbytery Elds. D. P. Brockus, G. M. Botts and E. D. Fortner. Has been pastor of Mt. Zion church No. 1, in Dallas county, eight years. This is the hardest field in the county, but a number have been added to

the church. Served as pastor at Pleasant Hill three years and five months. The Elder did not give his family record.

ELD. DAVID HITSON.



DAVID HITSON.

Eld. David Hitson was born in Monroe county, Tennessee, January 15, 1835. His parents, Wm. and Susannah (Nichols) Hitson, were born in Kentucky, emigrated to Tennessee, Monroe county, thence to McMinn county in 1861, and to Bradley county, Tennessee, in 1865, and to Hickory county, Missouri, in 1868. The children given to Wm. and Susannah were Peggy, Almira, Calvin, Mary Ann, Elizabeth, William, Cynthia, Robert and David. His father died in 1838. The eldest died while young. His mother died at an early age, leaving our subject, David, to get his living and his education as best he could. He was married to Miss Elizabeth Givens February 17, 1857. There were born to them R. R., January 22, 1858; Susan Elizabeth, August 10, 1859; John A., August 23, 1860; William, September 8, 1861. The last three died in infancy.

Brother David professed faith in Christ at Shoal Creek church, in McMinn county, Tennessee, at a meeting held by Eld. Samuel Haun. Having moved to Hickory county in 1868, he united with the church at Pittsburg and was baptized by Eld. John Witt in July, 1871. Ordained August 19, 1876, presbytery Elds. Jno. Witt, M. F. Bartlett and A. J. Bullen. He has been pastor in Benton, Hickory, Polk and Dallas counties. Has witnessed many professions, baptized a great number, and would be glad if he had taken

their names. He has been missionary for Old Path association two years; has assisted in the ordination of ten preachers, and moderator of Dallas County association two years. Our prayer is that he may yet win many souls for a happy eternity.

ELD. R. G. MITCHELL.

Eld. R. G. Mitchell, son of Eld. Greenberry Mitchell, was born in Laclede county, Missouri, December 5, 1853. In 1855 moved with his parents to Dallas county, Missouri; in 1863 to Franklin county, Missouri, returning to Dallas in 1872. United with the Baptist church at Buffalo, September, 1887; began preaching in 1888; was ordained July 24, 1892, at Sarcoxie, Mo. He was married May 7, 1876, at Louisburg, Mo., to Miss Larissa Lindsey, daughter of E. Lindsey, and granddaughter of Hon. Miles Vernon, of Laclede county, Missouri. Miss Larissa was born in Cook county, Texas, June 9, 1855. Their children are Evard, born at Brighton, in Polk county, Missouri, September 19, 1877; Zulah, born at Cross Timbers, Mo., January 18, 1881. Miss Larissa was baptized by Eld. Greenberry Mitchell in November, 1874, and united with New Hope church, in Dallas county, Missouri, and the subject of our sketch was baptized by Eld. J. H. Stinecipher of Dallas.

ELDER CHAS. GROVE.

Eld. Chas. Grove was born in Taney county, Missouri, August 9, 1869. Professed hope August 19, 1886. Joined church at Brighton, September 1886, and was baptized by Eld. J. W. Haines. Licensed by the church at Brighton February, 1887. Ordained by the same church August 19, 1893, the presbytery consisting of Elds. D. P. Brockus, sr. S. S. Pike, W. A. Gilmore and M. A. Rowden. His



PROF. EDWIN MAXEY.

father, Jno. J. Grove, and his mother were natives of Indiana. He was married to Miss Alice Caldwell in Polk county, Missouri, September 21, 1890. He has been a successful pastor of churches at Mission Chapel No. 2, Rural Hill, Pleasant Hill and Pleasant View in Polk county.

PROF. EDWIN MAXEY.

Prof. Edwin Maxey was born of Scotch-Welsh parentage on a farm in Susquehanna county, Pennsylvania, in 1869. His early education consisted of three or four months attendance at the district school each year, being compelled to work on his father's farm during the remainder of the year. Yet this meager training in the district school inspired his youthful mind with an insatiable desire for learning. He early determined to secure the benefits of a college course, but had no money and no means of borrowing. At 16 he began teaching school, and during the first term walked seven miles each morning and evening and did work at home to save expenses of paying for his board.

In 1887 he entered Keystone academy, Factoryville, Pa., and for six years continued to bury his purse in his head. He completed the course at the academy in the shortest time of any student in the history of the school. During his academic course he was born into the kingdom of God and united with the First Baptist church at Factoryville, of which he is still a member. Graduated with honor from Bucknell university, class of 1883, editing a paper during the last year of his university course.

In the summer of 1893 he was elected to the presidency of Palatinate college, Myerstown, Pennsylvania, which position he filled with credit for one year, when, owing to a change in the denominational management of the school, he

resigned. Was elected to the chair of Mathematics and Modern Languages in Southwest Baptist college, Bolivar, Mo., in 1894, and taught in that institution one year. Was admitted to the bar May 5, 1895. Is at present ('96) filling the chair of Science and Modern Languages in Centenary college, Palmyra, Mo.

EZEKIEL LINDSEY.

Ezekiel Lindsey was born in Lawrence county, Tennessee, September 7, 1819. Converted in 1847, joined church in 1848; was ordained a deacon in 1857. He moved to Missouri in 1836, and to Texas in 1852. Came back to Missouri October, 1868. Married in June, 1854, to Mrs. Elizabeth Ann Tindall. Her two children were Julia Ann Tindall, who was born November 29, 1849 and died July 16, 1878, and Jas. L. Tindall, born September 10, 1851. The children given to brother and sister Lindsey were as follows: Larissa, born June 9, 1855; Lorenza, born November 17, 1856, died September 13, 1857; the twins, Vivia and Alice, born November 21, 1858; Dayton, born April 30, 1861, died March 10, 1862; Luella, born December 13, 1862, Melvin, born February 19, 1865; Lester, born March 6, 1869; Nellie, born September 23, 1872. Mrs. Elizabeth Ann (Tindall) Lindsey was born October 10, 1830, and died December 8, 1883.

July 19, 1885, brother Ezekiel Lindsey was married to Mrs. Martha Ann (Bridges) Huckaby. Brother Lindsey has lived a number of years on a farm just south of Louisburg, Dallas county, Missouri, and is at present (August, '95) an active member of the Baptist church at Louisburg.

STARLING W. LINDSEY.

Starling W. Lindsey was born March 18, 1823, in Lawrence county, Tennessee. His parents were natives of

Georgia. Brother Lindsey was for a number of years a moralist, living a strictly upright life, but found it necessary to lay aside his morality as a savior and seek a Saviour indeed, whom he found by believing on Him with the heart unto righteousness. This was done February 1, 1889. He became a member of church at Louisburg, Dallas county, Missouri. He was married to Miss Mary E. Drum, March 22, 1857, in Platte county, Missouri. Four children were given to them, as follows: Daniel J., born March 15, 1858; Carroll J., born January 15, 1860; Edward, born February 5, 1862, died September 10, 1863; Ezekiel M., born April 19, 1864, and died April 19, 1864. Mrs. Mary E., the mother of the above, died April 19, 1864.

A second time Brother L. was married, and this time to Miss Martha J. Payne, who was a member of church at New Hope, Dallas county, Missouri. This marriage occurred August 3, 1865. Their children given to them were as follows: Mary Helen, born May 1, 1866; Minnie, born April 11, 1868; Anthony, born March 16, 1870; the twins, Emmett and Everett, born January 20, 1872, Everett died June 3, 1873; Janet, born March 20, 1874; Bertha, born April 3, 1876; Blanche, born September 13, 1879; Bernice, born December 2, 1881; Starling R., born November 23, 1884; Grant, born May 13, 1887. Seven of the above are members of the church. Minnie was married to Eld. P. M. Johnson, September 17, 1889, and entered Southwest Baptist college immediately, and eventually shared with him the privations as well as the blessings of a missionary life in India. Their only son, Ola, was born May 15, 1891, and died in India, having lived only 14 months. The mother was stricken with disease, and having left her precious babe under the sunny skies of India, she returned with her hus-

band to her native home, where, it is hoped, her health will be fully restored.

ELD. RICHARD HARRISON.



R. HARRISON.

Eld. Richard Harrison was born in Dublin, Ireland, in the fifties. Found his Saviour in the same city. Emigrated to the United States in 1869. Was baptized into the fellowship of the Booneville Baptist church in the spring of 1870. Attended two terms at the Southern Baptist Theological seminary at Greenville, South Carolina. Located and preached in several states. Was called to the care of the Bolivar Baptist church July, 1895. Health failing, he resigned July 2, 1896. In August, 1895, Eld. Harrison and the writer attended the Baptist association at Alder, Cedar county, Missouri. At night the Elder preached, having for his subject Acts 2:47. The audience encored loudly, and at the conclusion surrounded him with demonstrations of enthusiastic approval.

JOHN CLAYPOOL.

John Claypool was born in Warren county, Kentucky, nine miles southeast of Bowling Green, October 18, 1822. His father was a native of the same country. His mother came from Ireland. His grandfather, John Claypool, came from Virginia. His life has been spent upon the farm. His schooling quite limited. Came to Missouri in the spring of 1839 with his parents and settled in Polk county. He was married to Miss Rebecca M. Christian, May, 1852. To them were given ten children as follows: Robert, Elmina, Ann Eliza, Susie, Hester, James, Jerry, Harriet Geneva,

Porter and David. The third one, Ann Eliza, died at four months of age, and Jerry died September, 1894. The others all married, and all members of the church except David. The father, John C. joined the Baptist church in the summer of 1853. The mother, Rebecca M. joined the C. P. church at an early day. She was born in Tennessee, April 24, 1836. Their home has been on the farm in Walnut Grove township, Greene county, Missouri, for over 40 years. Ready at the Master's call to go and be with Him, where sin and sorrow shall never come.

ELD. JOHN CLARK MITCHELL.

Eld. John Clark Mitchell was born in East Tennessee January 4, 1830. He moved to Polk county, Missouri, with his parents in 1844. Was married to Miss Harriet Frieze December 6, 1849. Four children were born to them, two of them living, viz: Melbourn Campbell and Wilson McKenzie. Converted in 1848; baptized in June, 1866, by Eld. D. R. Murphy. Licensed and ordained in 1866 at the call of Red Hill church, in Cedar county, Missouri, the presbytery consisting of Elds. D. R. Murphy and James Cole. Eld. Mitchell has been pastor of a number of churches in Cedar, Polk, Dade, Greene and St. Clair counties, and is at this writing ('96) hale and hearty and capable of wielding the gospel hammer as in days of old.

Sister Harriet, his wife, died, and about one year afterward he married Elizabeth Jane Hare, who was the mother of four children, Nathan Holbert, Margaret M., Cordelia J. and Melissa A. His second wife died about 1868. About the year 1870 Elder Mitchell married Miranda Simrell, who bore him one son, Samuel Clark. In about three years Sister Miranda died, and in 1875 Elder Mitchell married Mrs.

Rowena S. Holbert. Two sons, Logan and Eleven, were given to them. Eld. Mitchell now lives in Cedar county, Missouri, and has been actively engaged in protracted meetings.

ELD. T. F. SIMMONS.

Eld. T. F. Simmons was born October 31, 1861, in Hickory county, Missouri. His father, Benjamin F. Simmons, was born in Tennessee, November 7, 1834. His mother was born in Kentucky, July 22, 1832; her maiden name, Nancy C. Rush. They were married August 22, 1852. The father professed faith in Christ at the age of 17 years, and was a member of a Baptist church when he died, which event occurred May 10, 1864, and was buried at Duvall's Bluff, Arkansas, being a soldier in the army. The mother professed faith in Christ at the age of 15 years, and is now a member of Oak Grove church, 15 miles northeast of Bolivar. The grandfather, Wm. Simmons, was a Baptist preacher up to the time of his death, in Kentucky.

Eld. T. F. was reared in Polk county, Missouri, from early childhood. At 16 years of age he was taken with fever and thought he was going to die. Having been a wild youth, and being afraid to die as he was, he made many solemn vows, while he was praying God to let him live. The Lord was good to him and permitted him to get up again. And taking a good resolution for conversion, he joined the church, but found it one of the hardest things to do, to be a Christian without true religion. After two years he had his name erased from the church book. He had some faint desires to be a true Christian, but they soon wore away. However, conviction would seize him at times, and he would find himself battling against them.

In January, 1882, he was on his way to make up a dance, some arrow of conviction wounded him sorely, he got off his horse, and down on his knees at the road-side and tried to pray, feeling himself a lost and ruined sinner. The dance had no attraction. He stayed at the home of a friend all night. He went home next day and told his mother he was lost and undone. She advised him to go to Bolivar and enter Southwest Baptist college. Prof. Maupin was president at that time, and Prof. W. A. Wilson was pastor of the Baptist church at Bolivar and conducting a series of meetings. "I went to the school and also attended the meetings. The first night I was at the meeting I thought some one had told Eld. Wilson about my troubles, for his talk all seemed directed at me. Several went to the altar of prayer, but I remained, feeling that I was a lost sinner. Brother J. A. Elliott, a student preparing for the ministry, inquired if any in the house wanted to be remembered in prayer, that was not at the altar, to stand up. I arose. After the meeting closed brother Elliott asked me if I would go with him and others to a prayer-meeting at a private house. I consented willingly and went with him to brother Utley's house. At that meeting were four conversions, viz: Fred Schofield, J. B. Smith, J. B. Gentry and myself. Here I found a Saviour indeed, and I have an unbounded love to God for His goodness in saving my soul and I cannot forget brother Elliott and others for the part they had in bringing me to a merciful Saviour.

But now another trial awaited me. It came into my mind that I must preach. I fought this conviction for five years. Joined Mission Chapel at Rondo, Missouri. The church called for my ordination and I was ordained October, 1889, the presbytery being Elds. D. R. Jones and J. F.

Hampton, and the deacons of Mission Chapel and Oak Grove churches. Still other trials afflicted me. I thought I would starve if I depended upon preaching for a living, and I was too poor to clothe myself and family. But I have thrown myself, without reserve, upon His promises, hoping and believing that He is able to do more for me than I can ask or think. In my revival work in the last three months ('96) there have been 94 conversions and have baptized 94, and 102 additions to the churches. I preach to Mission Chapel twice in each month and at Oak Grove and Mt. Olive each once a month and on Sunday night at Inglis Creek school house. I desire the prayers of all God's people that I may be faithful in all that He calls me to do."

ELD. W. A. GILMORE.

Eld. W. A. Gilmore was born January 25, 1862, at the house of his grandfather, Wilson Gilmore, seven miles south of Bolivar, Mo. At the age of two years he was left an orphan, and was the only child of Wm. B. and Rachel E. Gilmore. His opportunities for an education were very limited. When grown to maturity he wandered considerably. He went to Butte City, Montana, but returned to Missouri. He married Miss Emma C. Apperson November 16, 1884. Their children are Lola M., born September 3, 1885; Oma C., born November 4, 1889; Wm. R., born April 25, 1893; Paul P., born February 29, 1896. Wm. A. professed religion on the third Sunday night in January, 1891, under the preaching of Eld. Jno. C. Thompson and Eld. S. S. Pike at Frog Pond school house; joined church at Providence April 26, 1891; baptized by Eld. S. S. Pike. Licensed, and afterward, on the 6th of August, 1893, ordained, at the call of the same church, the presbytery Elds. E. D. Fortner, J. W.



Very truly yours.

A. J. Hunter

Mayfield, W. B. Epps, D. P. Brockus, sr., J. M. Looney and S. S. Pike. The first pastorate was at Enon, beginning October, 1894.

ANDREW J. HUNTER.

Andrew Jackson Hunter is next to the youngest of eight children of Reuben Wills and Lucinda (Goffe) Hunter, and was born in Sumner county, Tennessee, June 19, 1846. His grandfather, Dempsey Hunter, came from North Carolina, his native state, to Tennessee in the latter part of the seventeenth century, was a farmer, and died in early part of present century.

His father, Reuben W. Hunter, was born in Wilson county, Tennessee, August 3, 1800; followed farming, and he and Miss Lucinda Goffe were married near Bowling Green, Kentucky, October 18, 1832. The mother was born November 26, 1816. Of this union eight children were born: William Davis, September 18, 1833; Martha Jane, May 24, 1835; James Alexander, April 11, 1837; Robert Hatten, February 28, 1839; Zachariah Tally, September 3, 1841; George Washington, January 15, 1844; Andrew Jackson, June 19, 1846, and Lucy Ann Virginia, September 11, 1848.

Only three survive of this large family, Robert H., Geo. W., and the subject of this sketch. The father was murdered by unknown marauders while in his bed on the night of September 15, 1863, in Polk county, Missouri, and the mother died near Polk, same county, September 2, 1879, of general debility. Wm. D. died in Gallatin county, Illinois, February 10, 1874, leaving widow, his second wife, and six children, three by each wife. His first wife was Eliza Ann Blair, whom he married in 1855. He and Miss Darthula J. Vensan were married in Gallatin county, Illinois, March 10, 1867, and his widow and her three children now live near

Omaha, Ill. The three children by his first wife are deceased. Martha Jane died in Tennessee, of croup, August 29, 1839. James A., who had espoused the Southern cause and served a term in the Confederate army, died from disease in Washington county, Arkansas, October 6, 1862, but exact place of death and burial is unknown to his relatives, as well as circumstances. He belonged to a Missouri regiment and served under Gen. Price. The next was Zachariah T., who was shot and instantly killed without the least provocation by a drunken officer, in 1862, near Humansville, Mo. The circumstances under which this brother, as well as the father, was removed, are more fully recorded on the folded black pages of the late war's history.

Sister Lucy A. V., who was only two years younger than Andrew, died June 16, 1862, of protracted fever, and the death of this dear sister seriously impressed Andrew's heart, as she was the only sister known to him, and was nearly constantly with him at home and at school. During her last moments she manifested the utmost faith and assurance of a continued happiness in the other life, and bidding beloved ones farewell she made the final and special audience with her youngest brother and carefully pointed out the way to him by which they could be reunited in a home where there would be relief from trouble and pain, and where no physician would be needed. Such experience and evidence leave their lifetime impressions, and those who have witnessed such evidences seldom doubt the divine preparation for them that believe in God.

His brother, Robert H., first married Miss Mary A. Long, August 16, 1865, who died March 4, 1884. He next married Elizabeth Kendrick, December 25, 1886, and this second wife died April 2, 1890. His third wife was Lizzie

Treash whom he married in Kansas December 26, 1892. Three children of his are alive. He and his wife are residing in Oklahoma territory, and he is postmaster at Guild, having recently been appointed. George W. never married and is living with Robert.

Andrew came with his parents to Polk county, Missouri, when about five years of age, was reared on the farm and has, with exception of few intervals made his home in the county ever since. His father was a strict Presbyterian (C. P. church) during the time the son was with his father, and for years the Lord's prayer was recited and catechism gone through every evening by all the children at home. The mother was a Baptist.

Andrew worked out from home considerably, and the last regular labor done by him on the farm was immediately before his going to the army, and for Uncle Samuel Tillery, for whom he worked three months in 1863, at \$6, \$7 and \$8 per month respectively. His average monthly wages would have bought then about \$3 in gold. He attended common schools of the time in fall and winter, and attended one term of the Humansville Academy, and his living school-mates will no doubt testify to his aptness, especially in arithmetic and penmanship.

August 10, 1863, beginning of his seventeenth year he volunteered with his brother George in company H, 18th Regiment, Iowa Volunteer infantry, then stationed at Springfield, Missouri. The latter part of same year his oldest brother, Wm. D. joined Company B, said Regiment, and they served until August 8, 1865, and were mustered out with their companies. His brother, Robert H., also served in Company H, 1st Regiment, Missouri Volunteer Cavalry from December, 1862, to June 1, 1865. Andy, as he is

usually called by his old acquaintances, was sent to the general hospital at Springfield, Missouri, October 17, 1863, and was treated therein for disease contracted on forced march during said month of October. In about three months he was ordered to rejoin his regiment, but reaching post headquarters, Springfield, Missouri, he was detailed as clerk at said post, and for several months, while he was only seventeen years old, he was performing important duties, such as issuing passes to soldiers and civilians to pass guards and through picket lines out of the post. He was detailed from there as clerk to Major C. B. McAfee, Judge Advocate of the Court Martial and Military Commission of District of Southwest Missouri.

Before this court the arguments were not orally made by the attorneys, as in state courts, but the speeches and arguments were written, and his duty was mostly to copy these, and of them many by Gov. John S. Phelps, Col. John M. Richardson and other prominent attorneys of that time at Springfield. He has said the only criticism he received was for bad guessing at some of Gov. Phelps' words; but to those who were familiar with the Governor's hand-writing there will be no surprise at a few bad guesses, especially by a young man who did not know what the Governor was going or ought to say.

Soon after this detail he was promoted to special order clerk to General John B. Sanborn, commanding district Southwest Missouri, and served in that capacity until mustered out of service. Here Andy had opportunity to see all officers, scouts and detectives calling on and in consultation with Gen. Sanborn, and they were many. No doubt many officers and others scattered over many states now have orders in their possession written by the young soldier. While in

the service he attended evening schools, and the general training and experience he had during his term of military service added materially to the foundation of his future life.

After his muster out at Davenport, Iowa, he returned to Springfield, Missouri, and clerked in post-office and dry goods stores until early in 1866, when he returned to Polk county, and, being in feeble health, he did not resume farming, but tried canvassing for books, shipping apples to Kansas, and soon began teaching school. In this he succeeded for two and a half years, so far as rendering satisfaction to parents and pupils was concerned. It was in this avocation he began to acquire, and to realize the value of friends, and while all were his friends, the most valued and substantial was Uncle Andrew Turk, who died in March, 1870. To this noble friend Andy regrets he never had opportunity fully to pay in some way the debt of obligation and appreciation he owed him, death having intervened.

In February, 1869, he went to Bolivar and attended for five months the academic school of Prof. James A. Rice, who died suddenly about two years ago in Washington, D. C., while in the employ of the U. S. Pension Bureau. Bolivar has been his home ever since, and he has been merchant, county officer, and special examiner of the U. S. Pension Bureau. Those who have known him from boyhood know his struggles against adverse conditions, and can account for the great abundance of sympathy he has, in his busy life, always manifested toward poor and struggling humanity; and if such cannot be a fault, this certainly is one of the extreme phases of his life. It is very doubtful that any one in distress or need ever went to him for comfort and was turned away by an unsympathetic heart or failed to receive a helping hand. He has been enterprising as well as charitable, and has aided

in various ways in advancing the material interests of the county. The location and establishment at Bolivar of the Southwest Baptist College was one of the most earnest undertakings of his life.

In conjunction with Eld. Jehu Robinson and the lamented Maupin, Andy began in December, 1878, to organize Baptists and enterprising friends for the successful effort that was made during the following year. Through his efforts mass meetings were held in Bolivar, and a county committee appointed, of which he was its chairman, and this committee and other enlisted friends, circulated subscriptions over Polk and adjoining counties, pledging means for construction of the college building at Bolivar. Bolivar appointed a delegation consisting of Judge Dunnegan, O. D. Knox, Esq., now deceased, Major A. C. Lemmon, now of Dallas, Texas, H. Boone and brother Hunter to present her claims before Southwest Baptist convention at Strafford, Greene county, Missouri, in early part of the year 1879, before whom Mr. Knox and Major Lemmon made special pleas for the citizens of Bolivar.

As soon as location was settled, the board of trustees appointed a building committee to take charge of the construction of the building. Brother Hunter was made chairman of that committee and assisted Bros. Robinson and Maupin and Judge Dunnegan in the completion of the building. Bro. Maupin, whose labors in this connection can never be estimated, can not tell us the trials the committee had in the completion of the college building.

Those who casually look on that structure can not and never will realize the trials and struggles Bros. Maupin, Robinson and Hunter had to undergo in constructing it. With brother Hunter it was time and means. He was the

most substantial contributor, and although in a few years thereafter he could have been temporally benefited by the sum of his contributions to the institution, he not only never regretted his gifts to it, but the thoughts of it consoled him. He has continued to feel thankful for what he did for the cause of education and Christianity. He and others have lived to witness the glorious results of our school scattered over southwest Missouri. Brother Hunter was a member of the board of trustees of the college from 1879 to 1887, and during most of that period was its secretary.

In politics as in any other cause in which he has enlisted his thought and energy, he has been an earnest and constant advocate of the principles of the Democratic party, but while he has been active and contributed much of his time and means to the organization and life of the party, he has avoided the offensive acts of the machine politician. This is evidenced by the fact that he never was defeated by the people when he appealed to them for support, and in a county predominated by a substantial opposition majority. He has been honored by his township, city, county and government, and most of his years of majority has held places of public trust. His first office was clerk of Marion Township (Polk county) school board, and organized the first colored school taught in the county. At the fall election in 1870, he was elected to the office of Polk county's first recorder of deeds, which he filled full term of four years, and in 1874 was elected clerk of the circuit court and served in that office from January, 1875, to January, 1879, and having been elected clerk of the county court at the fall election of 1878, he filled that office until January, 1883, making twelve continuous years in Polk county's court house. It is doubtful that any man was better known by the people of Polk

county than was Andy Hunter, during his official career in the county.

Retiring from public office early in 1883, he gave his attention to mercantile business in Bolivar, Polk and Fair Play, and in this, from an over-extension of credit and entry of period of hard times he did not succeed, and in a short space of two or three years, 1884 to 1886, he saw his accumulations of years of toil swept from him and his family, as if by a cyclone. Although without health, income or property, he did not lose resolution or hope, and in this sort of adversity in which men younger and physically stronger had given up, he told his friends he would live to see sunnier days. His losses did not grieve him, except as they might affect those who had entrusted him.

In July, 1886, he passed a creditable and successful examination before civil service commission in St. Louis for position of special examiner for United States Pension Bureau, and in November, 1887, he received appointment of clerk in said Bureau, and at a time when he was beginning to succeed in real estate business. He arranged his affairs and proceeded to Washington, D. C. He entered upon the duties of his office December 1, 1887, and performing his duty in a satisfactory manner at his desk in the Bureau, he was commissioned on February 8, 1888, a special examiner and sent to the field, and with exception of a few months work in the department at Washington in 1891 and 1893, he has had charge of a district in the southeast part of Kansas with headquarters at Parsons ever since. During his nine years work as such officer he has handled many hundred pension claims, aiding many worthy claimants in securing their pensions. While at this work he has also developed and investigated many criminal cases and some of the most fraudulent



MRS. A. J. HUNTER.

and noted cases of that time. He has not only recovered many thousand dollars fraudulently procured from the government, but has seen many criminals brought to justice in the United States courts at Topeka, Leavenworth, Wichita, Kansas City, Springfield, Ft. Smith and Ft. Scott. For his efficient services he has been many times complimented by his superiors, as well as promoted.

In 1876 he attended the Centennial Exhibition at Philadelphia as an honorary member of the board from Missouri, under the commission of the Governor, and since 1874 he has attended every Democratic national convention but one. Few men have seen more of the political leaders of all parties and public men of the nation than he. In his younger days much of his reading and study were the biography and lives of leading men of this and other countries, but his relish was for those of his own country.

June 5th, 1870, he was united in marriage with Miss Sallie Long, of Polk county, whose portrait accompanies this sketch. Mrs. Hunter is a daughter of Noah and Nancy (Selrel) Long, and was born in Mason county, now West Virginia, March 22, 1850. She is a representative of a large family of German extraction, who by their industry and frugality prospered at farming in the productive valleys of the Shenandoah and Kanawha. Her grandfather, Nathan Long, was born in what is now Page county, Virginia, September 12, 1784, and died in Mason county, West Virginia, May 21, 1855. The grandmother, Maria Long, nee Kaufman, was born September 9, 1790, and died July 15, 1854.

Her father, Noah Long, was born in Page county, November 20, 1809, and died July 3, 1863, the eldest of eight children, all of whom are dead except Mrs. Nancy Maxon Gilman, of Ohio, and Mrs. Maria Ayers, of West Virginia.

Her mother was born in Indiana October 17, 1820; died April 15, 1872.

Her parents were married in Madison county, Indiana, in 1837, but resided in West Virginia until their removal to Polk county, Missouri, in 1855, and of that union twelve children were born, as follows: Mary, November 12, 1838; Margaret, May 18, 1840; George, February 24, 1842; Eliza, February 19, 1843; Catharine, December 14, 1845; Maria Ann, April 13, 1848; Sallie, March 22, 1850; Elizabeth, August 20, 1852; Reuben, December 11, 1854; Josephine, born February 10, 1841, and died January 26, 1842; Nathan, born May 8, 1856, died January 15, 1871; Johnnie, born January 10, 1863, died September 15, 1863.

Quite a representation of this large family are yet alive, five daughters and one son, thirty-four grandchildren and five great-grandchildren. Mary died December 26, 1855; Eliza, who had married Wayne Simpson, May 6, 1859, died February 10, 1860; George died in 1850, and Nathan died January 15, 1871. Margaret married Wm. G. Wainscott, March 22, 1860, and now has eight children living, and two grandchildren. She and her husband are living near Cross, Oklahoma territory. Catherine and John S. Looney were married March 5, 1863. Reside in Bolivar, Missouri, and have five children and one grandchild living. Maria A. married Chas. H. Hockenhull, September 27, 1874. Her husband died January 17, 1892, and she with her four children are residing in Bolivar. Elizabeth and James M. Zumwalt were married December 6, 1868, and for nearly twenty-seven years have lived on their farm at Polk. They have nine children living and one grandchild. Reuben Long first married Miss Zourie Turk, who lived only a short time, and November 22, 1879, he again married, and to Miss Emma

Martin by whom he has four children living. He lives on his farm near Polk.

Mrs. Hunter's father was murdered July 4, 1863, thus taking away one of Polk county's most substantial citizens. Mr. and Mrs. Hunter lost their fathers under like circumstances and in the same year. The mother of Mrs. Hunter died April 24, 1872. Five children have been born as fruit of the union of brother and sister Hunter, and dates of birth are: Edgar Fenimore, April 3, 1871; Annie, February 11, 1873, and died October 30th same year; Jessie Maude, born January 18, 1876; Andrew Jackson, January 28, 1878, and Frederick Ray, October 27, 1881. Their eldest child, Edgar F., was united in marriage with Miss Ida Mae Bigbie, October 10, 1894, at Cameron, Texas, at which place they now reside, and have one child.

Mrs. Sallie (Long) Hunter, whose womanly and Christian character has not only fitted her for a kind and affectionate wife and mother, but a faithful, charitable Christian worker, amidst her duties and devotion to her family, is faithful, prompt and devoted to her church duties, and always ready to assist in the removal of burdens from the distressed.

The husband and children can the more realize the great worth of such a wife and mother, but those of church and society who have been her co-laborers fully appreciate the assistance of such a constant and earnest worker. She prefers to see the results of good work, rather than talk of them.

Professing the Christian faith in June, 1871, she joined Mt. View Baptist church, and on December 3, 1876, her husband became a member of the same church, and in the fall of 1877, they placed their letters with the Baptist church at Bolivar, of which they are still members, although they have attended Baptist church at Parsons, Kansas, almost

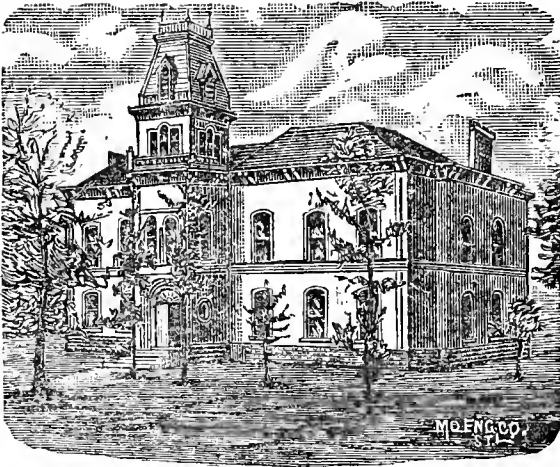
regularly for eight years, and sister Hunter has been an active member of ladies aid society, besides assisting at all times in general charitable work. These two persons have been liberal with their means, giving to church, charity, and laudable enterprises, and aiding in building churches of all denominations.



ELD. J. R. MAUPIN.

BOOK IV.

COLLEGE HISTORY.



SOUTHWEST BAPTIST COLLEGE.

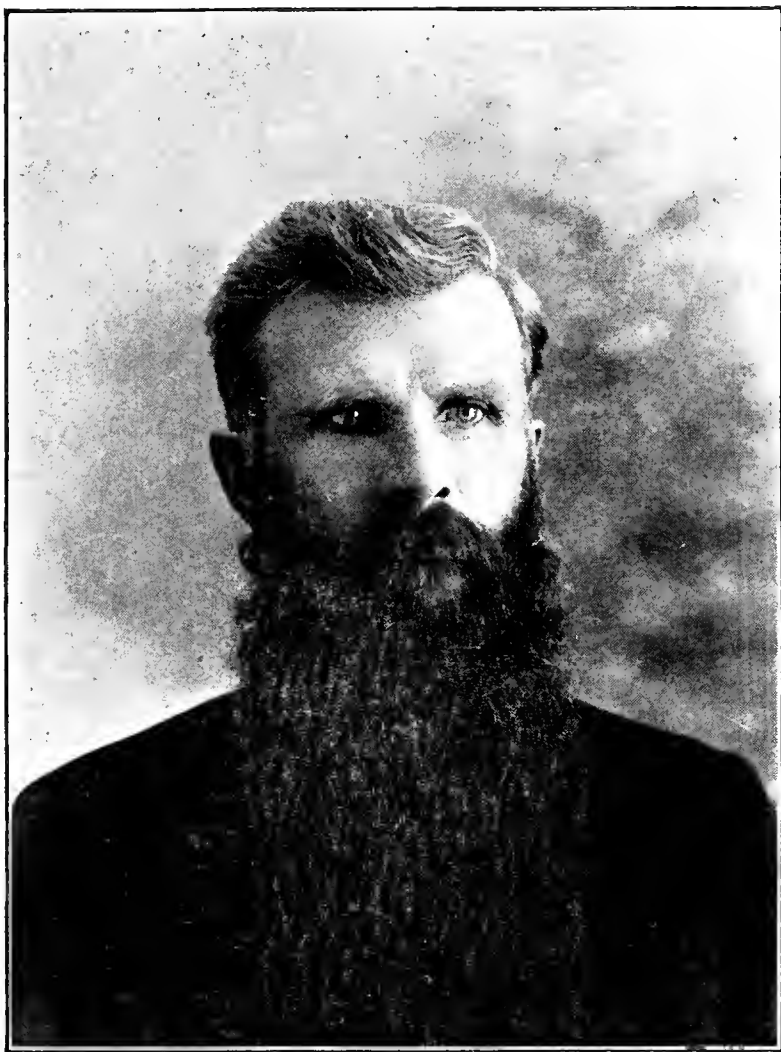
Southwest Baptist college was instituted in the year 1878, in the city of Lebanon, Laclede county, Missouri. Beginning its work September 17th, ending its first year in June, 1879. Let us notice the steps that led to its erection. LaGrange college is situated in Lewis county, Missouri. Presided over by Dr. J. F. Cook. In

this seat of learning were two young men, Jas. R. Maupin, of Schuyler county, Missouri, and A. S. Ingman, of Marion county, Missouri. They roomed together and their hearts were knit together in the strongest bonds of Christian fellowship. It occurred to them that it would be a great achievement to establish a college somewhere, at some future time; but where? In their search, they found Lebanon to be the most available location. Here they began their work. Secured a charter March 19, 1878, with the name and style, Southwest Baptist college. Meanwhile a convention, composed of delegates from the churches, had been

organized in 1876, and had met often together to discuss Bible subjects at different churches, were now meeting annually. This convention took upon it the care of the college. Elected the trustees. The trustees elected the President and with his advice the remaining faculty was chosen. Eld. J. R. Maupin was chosen president for five years beginning November 8, 1878, and ending June, 1883. Prof. A. S. Ingman was chosen professor of Latin and Literature; Mrs. A. Maupin principal of female department and teacher of instrumental music; Miss Lydia Hansbrough, professor of mathematics; Eld. T. L. Lewis, professor of history and English literature; Eld. R. K. Maiden, tutor.

We will go back a moment and notice again some of the steps. Eld. Ingman arrived at Lebanon July 23, 1878. Eld. Maupin had been there some days. On the 24th they started out to canvass the field in the interest of Southwest Baptist college. They rode on horseback over several counties. Let Prof. Ingman speak: "We rode thousands of miles on horseback this summer and the summer following, preaching the gospel and working for the college. I remember to have been in my saddle every day for four full weeks together, and that other thing of blessed memory I recall, that at the end of two as hard years of work as I have ever done I had no more money than at the beginning. Many times did Bro. Maupin and I, at the noon hour, turn our jaded steeds upon the rich roadside pastures of the Ozarks and lay us down in the shade of some kindly tree, our saddles serving as restful pillows. For dinner—well, we had a retrospect of the past, a prophecy of the future, and the goodness of God. To dig, we hadn't time; to beg, we were ashamed; money, we had none, and no man gave unto us. These noonings were sometimes quite pleasant when we were together, but when one poor fellow had to 'noon' by himself—ah! memory desires to come away."

"I remember one time up in Hickory county, as we were about to part, to be separated some weeks, that I said to Brother Maupin that I did not see how I could go on but a few days more, without stopping to dig for a while, as my pants were worn out, and I did not have a whole dollar left. A 'collection' was in order. We gave liberally. We gave all we had. \$2.50 was found in the 'hat.' The pants were bought, 'God bless you' was said



ELD. A. S. INGMAN.

by each to the other, the parting hand was given, and each went his way 'dead broke,' out into the wide, wide world, of which, to us, Southwest Baptist college was the center and hub."

"God was always good to us. We had great opposition on the part of open enemies, and of good but misguided brethren. The wise and kindly counsel of the brethren was always appreciated by us. The hearty welcome to the hearts and homes of the people was to us an unspeakable blessing. Our trust was in God. Our watchword in times of trial and adversity was, 'By the grace of God we will succeed.' Almost every hill and valley in the southwest heard our prayers. Best of all, God heard them! The college walls were cemented by prayer. If it be God's will, may they stand till thrown down by the earthquake of the resurrection."

A proposition was submitted to the Baptist communities in the southwest for the permanent establishment of the college, to be decided in favor of the most liberal donations. The lot fell upon Bolivar, and the second year the college was opened, in the fall of 1879, occupying an old building on the northeast corner of the public square, in Bolivar, Mo. The college building was in process of erection, the corner stone having been laid April 18, 1879.

The second year, 1879-80.—The closing exercises were witnessed in the new building. To the faculty of last year was added Eld. B. McCord Roberts, lecturer in moral philosophy and evidences of Christianity; Dr. J. E. Loafman, lecturer in anatomy, physiology and hygiene; E. E. Ayres, B. M., professor of vocal and instrumental music; N. T. Allison, principal preparatory department; J. M. Yarbrough, assistant in preparatory department and librarian and secretary of faculty. There were two societies, the Philomatheans and Mathetropheans. The laws for the government of the students were strict, but parental. The college had a small library of about 200 volumes, contributed by Elds. R. J. Terrell, T. L. Lewis and I. Ingram, and Drs. H. L. Green and L. C. Frazier; also the editor of the Bolivar Herald and others added valuable works.

Third year, 1880-81.—The school is divided into three terms. The additions to the faculty this year are Prof. W. A. Wilson, A.

M., professor of Latin, and was elected vice-president; H. A. Ingram, principal of commercial department; Miss Georgia Bond, teacher of music; Mrs. Carrie Wilson, principal of preparatory department. Thos. O. Cary and Miss Sallie Maupin, of the German class, the first to recite in the new building.

Fourth year, 1881-82.—Additions to the faculty this year were Mrs. Nannette M. Cook, A. B., belles-lettres and history; Eld. J. F. Suter, A. B., pedagogics and assistant in mathematics. Five graduates in literary course and two in commercial. Brief sketches are given of each. Five states and 20 counties are represented in the college besides the Indian Territory.

Fifth year, 1882-83.—The additions to the faculty this year are Prof. J. M. Leavitt, A. B., higher mathematics, book-keeping, commercial law and normal methods; Mrs. Florence Leavitt, vocal and instrumental music; Mrs. D. E. Schofield, primary department; Prof. J. M. Willard, secretary of faculty; Alonzo Shriner, librarian. Four graduates this year. Sketches in another part.

Sixth year, 1883-84.—The faculty the same as last year except that Miss May E. Mitchell was chosen to the chair of English literature and elementary mathematics. This was a prosperous and successful year.

Seventh year, 1884-85.—Eld. A. S. Ingman is president. The additions to the faculty are C. S. Taylor, jr., A. B., tutor in mathematics and English language; Miss Belle Hansbrough, principal of primary department, and Prof. R. M. Parks. One graduate, Arthur S. Dunn.

Eighth year, 1885-86.—Prof. J. M. Leavitt is president. New members of the faculty, Lawrence Johnson, A. M., professor of Greek, Latin and elocution; Eld. C. W. Alexander, B. S., professor mental and moral philosophy, evidences of Christianity and assistant in mathematics; Miss E. M. Sanford, A. B., normal methods, phonography and assistant in natural science; A. H. Schofield, librarian. Library has about 600 volumes.

Ninth year, 1886-87.—Eld. Wilmot J. Hunter, A. M., professor Greek, Latin and elocution, and Prof. S. L. Webb, A. B., professor natural sciences and assistant in mathematics and Miss

Annie Allen were added to the faculty. Ten graduates recorded elsewhere.

Tenth year, 1887-8.—Board of curators assume control of the college. Prof. J. M. Leavitt president pro tem., Hunter and Webb teachers. Prof. Webb resigned and Prof. J. C. Pike elected to fill his place, and Miss Lillie Sanford, professor of history and assistant in natural science, elected January 25, 1888. Six graduates. Full sketches given.

Eleventh year, 1888-9.—The board of curators still in control. The same faculty at work until April 1, 1889, when a new faculty was chosen in the persons of Eld. W. H. Burnham, A. M., D. D., president, Prof. J. R. Downer, R. E. Burks and J. R. Lightfoot. There were eight graduates.

Twelfth year, 1889-90.—Eld. W. H. Burnham, D. D., president, professor of mental and moral science; Jas. A. Beauchamp, A. B., professor of mathematics; Prof. R. E. L. Burks, A. B., professor of ancient languages; Prof. J. R. Lightfoot, B. L., professor of natural sciences; Miss Ella Prather, B. M., teacher instrumental and vocal music; Miss Ida O. Post, principal preparatory department.

Thirteenth year, 1890-91.—Faculty as last year with following additions: Jas. T. Johnson, A. B., L. I., professor of mathematics and modern languages; Miss Pearl Burnham, A. M., principal preparatory department; B. H. Parrish, B. C., principal commercial department; Miss Sue Duncan, B. M., musical department. Nine ministerial students. Six graduates, one post-graduate. Library has about 1,000 volumes. Some apparatus for scientific demonstration.

Fourteenth year, 1891-2.—Eld. R. E. L. Burks, A. M., president, professor of Latin, Greek and moral science; Prof. A. B. Bush, A. M., professor mathematics and modern languages; other teachers were J. R. Lightfoot, Mrs. D. E. Schofield, Miss Ella C. Prather, J. L. Leonard, librarian. Seven ministerial students. Three graduates.

Fifteenth year, 1892-3.—The same faculty as last year, except Mrs. E. M. (Sanford) Lovelace, A. B., English and assistant in ancient languages; Miss Lena Simmons, A. B., assistant in science and language. Two graduates, one literary, one musical.

Sixteenth year, 1893-4.—The same faculty as last year. There are three departments of instruction, collegiate, preparatory and musical. In the collegiate department there are seven schools, viz: Moral philosophy, mathematics and astronomy, Greek, natural science, Latin, English and modern languages.

Seventeenth year, 1894-95.—Asa B. Bush, A. M., president, (West Virginia University), professor metaphysics and mathematics. The teachers added this year are Clarence C. Lewis, A. M., (Ohio University and University of Glasgow, Scotland), professor of ancient languages; Dr. J. E. Loafman, M. D., lecturer in anatomy, physiology and hygiene; C. E. Higgins, B. S. (Southwest Baptist college), instructor in preparatory department; Miss Emma P. Van Hooser, (Shurtleff college) professor vocal and instrumental music, diction and elocution. Seven graduates in literary and one in musical.

Eighteenth year, 1895-96.—Faculty as last year except that Clarence C. Lewis resigned a little before the expiration of last year. Miss Gertrude Hockenull was chosen to assist in the preparatory department.

TRUSTEES.

Eld. Jehu Robinson, Glensted, 1878 to 1884.

S. Bass, Strafford, 1878 to 1880. 1882 to 1884.

H. Boone, Bolivar, 1878 to 1885.

*Eld. A. C. Bradley, Ash Grove, 1878 to 1880.

Levi F. Beckner, Conway, 1878 to 1879.

Eld. G. L. Burke, Dennis, 1878 to 1879.

W. J. Frazier, Springfield, 1878 to 1879.

Eld. Jacob Good, Marshfield, 1878 to 1879.

J. B. Henslee, Springfield, 1879 to 1879.

*Eld. Chas. Ingram, Montevallo, 1878 to 1882.

Eld. T. L. Lewis, Bolivar, 1878 to 1880.

*Eld. B. McCord Roberts, Bolivar, 1878 to 1883.

*Eld. Jas. Schofield, Buffalo, 1878 to 1883.

*Jno. B. Thurman, Greenfield, 1878 to 1880.

G. A. Howerton, Long Lane, 1878 to 1893.

Capt. Thos. Higginbotham, Bolivar, 1879 to 1884.

Dr. J. E. Loafman, Bolivar, 1879 to 1892.

*Deceased.

Eld. D. P. Brockus, sr. Schofield, 1879 to 1897.
A. J. Hunter, Bolivar, 1879, to 1887.
Eld. D. G. Young, Greenfield, 1880 to 1883.
Eld. T. J. Akins, Humansville, 1880 to 1882.
M. N. Wills, Lamar, 1880 to 1883.
Dr. G. W. Givens, Windsor, 1880 to 1883.
Eld. J. C. T. Wood, Walnut Grove, 1880 to 1881.
Arch Hopper, Humansville, 1882 to 1885.
*Eld. Isaac Ingram, Slagle, 1883 to 1885.
Hon. M. L. Reynolds, Buffalo, 1883 to 1894.
W. A. Nelson, D. D., Springfield, 1884 to 1885.
W. S. M. Barnett, Polk, 1884 to 1887.
Eld. J. W. Haines, Bolivar, 1884 to 1897.
Jas. P. Slagle, Slagle, 1884 to 1897.
Eld. B. L. Mitchell, Knobnoster, 1884 to 1887.
*Wm. Cary, Bolivar, 1885 to 1890.
*Eld. J. R. Maupin, Bolivar, 1885 to 1885.
D. B. Gray, Bolivar, 1885 to 1897.
R. W. Richardson, Omaha, 1885 to 1887.
*E. Austin, Bolivar, 1886 to 1889.
J. P. Brownlow, Buffalo, 1887 to 1887.
Capt. W. M. Delaplain, Bolivar, 1887 to 1897.
C. W. Hamlin, Springfield, 1887 to 1893.
*C. T. Robinson, Bolivar, 1889 to 1893.
W. S. Askren, Bolivar, 1889 to 1897.
A. J. Lower, Bolivar, 1889 to 1892.
*J. W. Burks, Humansville, 1888 to 1890.
Dr. I. M. Jones, Bolivar, 1890 to 1897.
Eld. B. F. Chamberlin, Polk, 1891 to 1897.
J. O. McGee, Fair Play, 1891 to —
Eld. O. L. Brownson, Palmyra, 1892 to —
*H. C. Turk, Bolivar, 1892 to —
Judge N. Pope, Preston, 1892 to 1897.
H. B. Utley, Bolivar.
J. L. Kinder, Bolivar.
Jno. H. Tatum, Springfield.
Eld. J. H. Stinecipher, Buffalo.
J. T. Wilson, Bolivar, 1896 to 1897.
*Deceased.

ELD. J. R. MAUPIN.

Eld. J. R. Maupin, the first president of Southwest Baptist college, was born in Schuyler county, Missouri, June 19, 1852. He obtained his early education in the public schools of Illinois, and taught in the district schools of Missouri. He entered La Grange college, where he took the degree of A. B. in 1877, followed by the degree of A. M. soon afterwards. He began to preach in 1874, and became pastor of Ten Mile Baptist church, in Lewis county, Missouri, in the same year. He was also missionary in Wyaconda and Mt. Pleasant associations for a short time. After his graduation he attended one session of the theological seminary at Morgan Park, Ill.

He was elected president of the Southwest Baptist college in 1878, and continued to hold this office until 1885, with what efficiency can be seen by the general work of the school in that period, and its successful following in after years. He was for a short time editor and proprietor of the Baptist Herald, at Lebanon, Mo. He was elected a member of the board of trustees immediately on his resignation of the presidency of the faculty. In the summer of 1885 he moved to Kansas City for the purpose of establishing a Baptist paper, but on October 8, 1885, death called and his labors were ended.

ELD. A. S. INGMAN.

Eld. A. S. Ingman, the second president of the college, was born in Marion county, Missouri, March 12, 1855, and was one of its first professors. He was also secretary of the faculty until his resignation in 1880. He had been a student at LaGrange, and also of the theological seminary at Louisville, Kentucky. He was elected president of Southwest Baptist college in May, 1885, and resigned the 27th of February following, on account of ill health. He was elected pastor of the church at Bolivar on Thursday, September 2, 1886, and continued in that office until September 1, 1887. He returned to Lewis county, Missouri, where he enjoys good health and the unbounded love of the brethren in the busy field of pastoral labor. His wife, Sister Lydia, enjoys good health. The Lord has conferred on them many favors. He has given them good brethren and sisters in the churches, good health, and six good children, three girls and three boys. The names of the girls



MRS. LYDIA INGMAN.

are, Louanna, Laura and Mary; the boys are, David King, Ray Hansbrough and Abner Smith, jr. Their ages are as follows: Louanna, born Nov. 2, 1881; Laura Frances, born March 18, 1883; Mary Belle, born May 30, 1885; David King, born June 14, 1890; Ray Hansbrough, born December 3, 1892; Abner Smith, jr., born March 22, 1895.

Prof. J. M. Leavitt, Dr. W. H. Burnham, Eld. R. E. L. Burks and Prof. A. B. Bush occupied the president's chair successively after the departure of Elds. Maupin and Ingman. Brief histories have been written in the third book. We will now present the promised sketches of the graduates, as far as could be ascertained.

CLASS OF 1882.

William S. Ayres was born in Russellville, Kentucky, October 10, 1862, and removed to Sulphur Springs, Texas, when he was about ten years old. He received his early education from his father, who was a teacher; attended Southwest Baptist college in 1880, and was graduated in 1882 with the degree of A. B., followed by the degree of A. M., in 1885. He entered the Newton Center Theological Institution in the fall of 1882. Six months before his graduation he was called to one of the most influential churches in the east, the Morthen Street Baptist church, Lowell, Mass. Thinking that the work was too large for so young a man, he would not give his consent to accept. They urged, however, and he accepted; was ordained June 4, 1885; was graduated on the 12th with the degree of B. D., and began his pastorate on the following Sunday. He is still the pastor of Morthen Street church, and is endeavoring to have a new church building, the old one, after serving its purpose for fifty years, was burned down on the last day of the old year.

May E. Mitchell entered college at Bolivar in 1879, and was graduated in the class of 1882 with the degree of B. S., followed in 1885 by the degree of M. S. She taught the grammar school of the Hiawatha, Kansas, public schools from the time of her graduation until she was recalled in 1884 to take a position in the faculty of her alma mater, where she remained until 1885, when she was married to Eld. O. L. Brownson, a class-mate, and removed to Shelbina, Missouri, and has ever proved to be a pastor's helpmeet until the Lord called her from earth to heaven, during the pastorate in Springfield, Missouri.



R. K MAIDEN.

Eld. R. K. Maiden entered the college in 1879 and was graduated in 1882 with the degree of B. S., followed by M. S., in 1885. He is a minister of the gospel and has been pastor of a number of churches in Polk and Greene counties. Since he has left this field he has been called to the care of Pleasant Hill Baptist church in Cass county, Missouri, serving them a number of years. He afterward accepted a call from the church at Nevada, Missouri, subsequently at Independence, Missouri, where, rumor says, he has been instrumental in building up a strong church and a magnificent church house. Recently he resigned his charge at that place, but the people were not willing to accept his resignation. However, he has accepted the care of a church at Carthage and has entered upon his labors at that place. On Tuesday, June 2, 1896, the board of trustees of Southwest Baptist college conferred degree of D. D. on Eld. Robert K. Maiden. At night Eld. Maiden delivered the annual address to the literary societies of Southwest Baptist college. The theme "Life's Dimensions," looking at life from three standpoints of individualism, socialism and spiritism. His discourse was replete with profound thought, as he displayed in his inimitable way, the symmetrical character of the well developed man. It was truly an intellectual feast. Eld. Maiden has recently accepted the care of a church at Lee's Summit and will also engage with Eld. S. M. Brown in the establishment of a Baptist paper in Kansas City, Missouri, called the Word and Way.

Nathaniel T. Allison, of Higginsville, Mo., after teaching several years, entered Southwest Baptist college in 1879, and was graduated in 1882 with the degree of B. S., and in 1885 with the degree of M. S., followed in 1887 with the honorary degree of A. M. He was principal of the primary department 1879-81, professor of languages and literature 1881-3, secretary of faculty from 1879 to 1883, principal of high school in Sumpterville, Florida, 1883 to 1884, principal of high school in Louisiana, Mo. He was in business a year in Alabama and Georgia. He was president of Lafayette college. He has held several pastorates in Missouri, but had to give up the ministry on account of throat troubles.

Olean S. Brownson came to Bolivar in 1879 and entered college and was graduated with the degree of B. S. in 1882, followed by M. S. in 1885. He is a minister of the gospel. He has been pastor of the church at Appleton City, Shelbyna, Springfield and Palmyra, Mo.

CLASS OF 1883.

Thomas O. Cary was born in Mercer county, Pennsylvania, and entered the college in 1879, and was graduated in 1883 with the degree of B. S., followed in 1886 by the degree of M. S. He has for a number of years been engaged in business in Bolivar, Mo., also in Trinidad, Colorado, and is at present in Bolivar.

James M. Yarbrough entered the institution in 1878 and graduated in 1883 with the degree of B. S., followed by the degree of M. S. in 1886. He was for a number of years assistant in the preparatory department of the college. After his graduation he became principal of the Walnut Grove, Mo., public schools. Married a Miss Wood and settled down in Springfield, Mo., and engaged in the insurance business. Was elected November 6, 1894, to the office of circuit clerk of Greene county, Missouri.

Eld. Judson A. Elliott was born in Hamilton county, Ohio, September 15, 1855, and was educated in the public schools of Illinois and Kansas. He entered the college in 1879 and graduated in 1883 with the degree of B. S., followed by the degree of M. S. in 1886. He was financial agent of the college in 1883 and 1884. He was examined by the executive committee of American Baptist Missionary union, November 17, 1885. Passed a successful examination, but for want of means the board advised him to enter Morgan Park theological seminary, which he did, and remained until spring, when he accepted the care of the Deer Park church, La Salle, Ill. Continued his pastoral labors until the fall of 1887, when he entered the Southern Baptist Theological seminary, where he desired to complete his theological course. He accepted the care of the church at Monticello, Illinois. He is now ('95) pastor of a Baptist church in Kansas City, Mo. He is the fortunate possessor of an amiable helpmeet, the partner of his toils and his life, the daughter of the venerable Jehu Robinson.

Emma M. Young studied and taught for some time in an academy at Greenfield, Mo., after which she entered the college at Bolivar in 1881, and was graduated in 1883 with the degree of A. B., followed by A. M. in 1886. She was soon after examined by the Mission board of the Southern Baptist convention for foreign missions. She was passed, and sailed from San Francisco December 7, 1883, on the steamship Arabic, arriving at Hong Kong January 8, 1884. In one year she had learned the Chinese language and taken charge of a school. She has established a school for girls, built a \$1,300 school house, translated Bunyan's Holy War in Cantonese vernacular, and is superintending several other schools. After remaining five years she returned to her home near Greenfield, Mo. In a few months she was married to Eld. Wm. S. Ayres, our first graduate, and went immediately to Lowell, Mass.

CLASS OF 1885.

Arthur S. Dunn was born in Effingham county, Illinois, November 16, 1850; moved thence to Garnett, Kansas, thence to Lamar, Missouri, attended the high school at Lamar, Missouri, several years and entered the Southwest Baptist college in 1881. He was graduated in 1885 with the degree of A. B. Was a student of pharmacy in the offices of G. G. Cunningham, Lamar, Missouri, R. G. Pegnes & Co., Siloam Springs, Arkansas, and is a prescription clerk in the office of C. B. Mann, Olympia, state of Washington.

CLASS OF 1886.

Charles W. Alexander entered La Grange college in 1879 and remained two years. After teaching for some time, he entered Southwest Baptist college in 1883 and was graduated in 1886 with the degree of B. S. During his last year in school he was tutor in several branches. He was ordained in 1883 to the gospel ministry; entered the Southern Baptist Theological seminary at Louisville, Kentucky, in 1886; was pastor of Baptist church at Galveston, Indiana. Since called to a church in Illinois; but rumor tells us that Missouri claims him and that he was comfortably quartered with a prominent church on her soil until, alas, it was so, he took the Oklahoma fever and is now domiciled in that promising region, where, formerly the Indian and coyote

held undisputed sway. He has erected a monumental dwelling out of the native sod and enjoys the encouraging smiles of his life long companion, who is none other than the earnest, competent teacher in Southwest Baptist college, Miss Belle Hansbrough. May heaven's benedictions rest upon them, and as they approach the sunset of life, may it be, as the shock of ripe corn is gathered into the garner, they, too, shall be safely housed in mansions of eternal rest.

Louis S. Bowerman was born in Dresden, Saxony, May 9, 1864; was graduated with honors from the Springfield, Missouri, high school in 1883; entered William Jewell college, Liberty, Missouri, in 1883, and remained one year; entered Southwest Baptist college in 1884, and was graduated with the degree of A. B. in 1886. One of the citizens' gold medals for excelling in oratory was awarded to him in 1886. He entered as a theological student in Newton Center, Massachusetts, to be graduated in 1889.

Louis E. Christian was born in Shelby county, Missouri, April 10, 1857. After a pastoral course at the Shelbina Collegiate Institute at Shelbina, Missouri, he entered Southwest Baptist college in 1884, and was graduated with the degree of B. L. in 1886. He has for many years been a teacher, and has since his graduation taught in Vernon county, Missouri. In 1887 he was elected school commissioner of Vernon county.

Columbus I. Davis was born in Dallas county, Missouri, April 13, 1860. Attended the Buffalo, Mo., high school 1877-82. Began the study of law in 1882, but finding his education insufficient, he says, "I believe Providence directed me to Southwest Baptist college," where he entered in 1882, and was graduated with the degree of A. B. in 1886. He received the first gold medal for excelling in oratory in 1885. He was professor of mathematics in Mt. Lebanon college, Louisiana, in 1886-7. In the fall of 1887 he accepted a position in the Athenian Institute, Athens, La. Later in the year he was elected president of the Coushatta Male and Female college, at Coushatta, La. Conducted that school three years. Then attended law school in Vanderbilt university one year, graduating in 1891. Practiced law in Paris and Dallas, Texas, eighteen months. Was in a business college in Flatonina, Texas, one session. Chosen to the office of president of Arcadia

Male and Female college, northwest part of Louisiana, in 1893. Elected annually for 1894, 1895 and 1896. Was married in Henry county, Missouri, to Miss Alice E. Garland, September 18, 1888. A son was born to them August 18, 1889, receiving the euphonious name, Garland.

Orra M. Townsend was born July 26, 1867. Educated in the high schools of Osceola, and Bolivar, Missouri. Entered Southwest Baptist college in 1883 and was graduated with the degree of B. S., in 1886, when 18 years old, and the next youngest of the graduates. Studied law in the office of Hon. J. W. Ross, and was admitted to the bar at Marshfield, Missouri, in 1887. In the fall of 1887 he entered the law department of the University of Michigan, where he graduated in 1888, taking the degree of L. L. B. He is now ('97) with his father in the abstract office in Bolivar, Missouri. He was married to Miss Vernie F. Bushnell, one of the graduates in the musical department of Southwest Baptist college, June 21, 1893. Vernie was born August 28, 1871. Took the degree of B. S. in Southwest Baptist college in 1888, the youngest graduate, being 17 years old.

Wallace W. Lawton entered Southwest Baptist college in 1881 and was graduated in 1886 with the degree of A. B., since which time he has taught in the public schools of St. Clair county, Missouri. He is now ('96) circuit clerk of St. Clair county, Missouri.



J. C. PIKE.

J. C. Pike was born at Slagle, Missouri, January 25, 1863; entered Southwest Baptist college in 1881. Was awarded a gold medal for excellence in oratory in 1884, and was graduated in 1886 with the degree of B. S. Prior to his graduation he taught school, and immediately after he was elected professor of mathematics and history in Pierce City, Mo. Pres. W. A. Wilson says of him: "He has given perfect satisfaction in every respect." The trustees of his alma mater elected him in 1888 a professor in this institution. He is teaching ('96) at Hamilton, Mo., receiving \$100 per month.

CLASS OF 1887.

Perry T. Allen was born in Clinton county, Illinois. March 10, 1865; entered the Southwest Normal University at Carbondale, Illinois, in 1883, and the Southwest Baptist college in 1884; was awarded a gold medal for excellency in oratory in 1885, also the Hunter prize for the best senior orator in 1887, and was graduated with the degree of B. S. in 1887. Studied law in the office of prosecuting attorney, Jas. T. Neville, in Bolivar, Missouri. He married Miss Jennie Wolford and set up an office in Springfield, where he is now ('96) engaged in the practice of law.

Ada Allen, after a course in the Bolivar high school, entered Southwest Baptist college in 1884, and was graduated in 1887 with the degree of B. S. She received the gold medal in 1885, offered by Prof. Leavitt for the best recitation. She was elected teacher of the grammar school in the public schools of Bolivar in the fall of 1887.

Martha F. Haines was born May 21, 1867, in Monroe county, Missouri. Entered college in 1879, and by teaching a part of the time, and attending college part she was graduated in 1887 with the degree of B. L. In the fall she accepted a position in Franklin county, Missouri, where she taught. She has taught in the public schools of Polk county, Missouri, at Polk, Sunset, Runyan's, Fair Play and at Bolivar. She was married to Mr. N. D. Owen at 8 P. M. October 4, 1893. There was born to them a son, March 19, 1895, named Cletus Leonard.

Leonidas O. Lovan entered the college in the year 1884 and was graduated in 1887 with the degree of B. S. After leaving the school he was occupied in his father's store as clerk.

Arthur T. Matthews, of Fairfield, Mo., entered school at Bolivar in 1880, and by teaching in the public schools of his own county, and attending when not teaching, he completed the course in 1887, and was graduated with the degree of B. L. in 1887, since which time he has been teaching. He was married to Miss Nellie W. Stiles May 27, 1888.

Anna M. Mitchell, of Greenfield, Mo., entered college in 1882, and was graduated in 1887 with the degree of B. L. She has taught several terms of school, and in the fall of 1887 was elected

teacher of the grammar school in the Greenfield public schools. She was married, after this, to Mr. Thos. L. Brown, of Arcola, Dade county, Missouri, who was also a student of the college.

Demetrius W. Talbot was born in Virginia. After attending a commercial college for some time, he entered Southwest Baptist college in 1884, and was graduated in 1887 with the degree of B. S. Since that time he has engaged in teaching. When the Oklahoma territory was opened in 1889 he cast his lot among the eager seekers of land in the new country, and obtaining a foothold he established himself and became one of its enterprising citizens. He represented one of the counties in the first legislative assembly.

A. H. Schofield was born at Yorkville, Ill., April 30, 1866. Attended Springfield, Mo., high school in 1881-2. Entered Southwest Baptist college in 1882 and was graduated in 1887 with the degree of A. B. Became editor and proprietor of the Polk County Leader in 1887; removed it to Humansville, Mo., in 1888, and combined it with the Star, with the hyphenated name, Star-Leader. He was married to Miss Ina Critcher.

Luella B. Wilcox, after attending the Morrisville college for some time, came to the college at Bolivar in 1879. She received the Mathetrophean prize for the best recitation in 1885, and was graduated in 1887, with the degree of B. L. She was married the following summer to Mr. N. C. Faulkner.

John C. Young entered the college in 1882, and was graduated in 1887 with the degree of A. B. Entered the Southern Baptist Theological Seminary at Louisville, Ky., in the fall of 1887. He graduated in that institution and has been ordained to the gospel ministry and called to the care of the church at Gray's Summit, in Franklin county, Missouri.

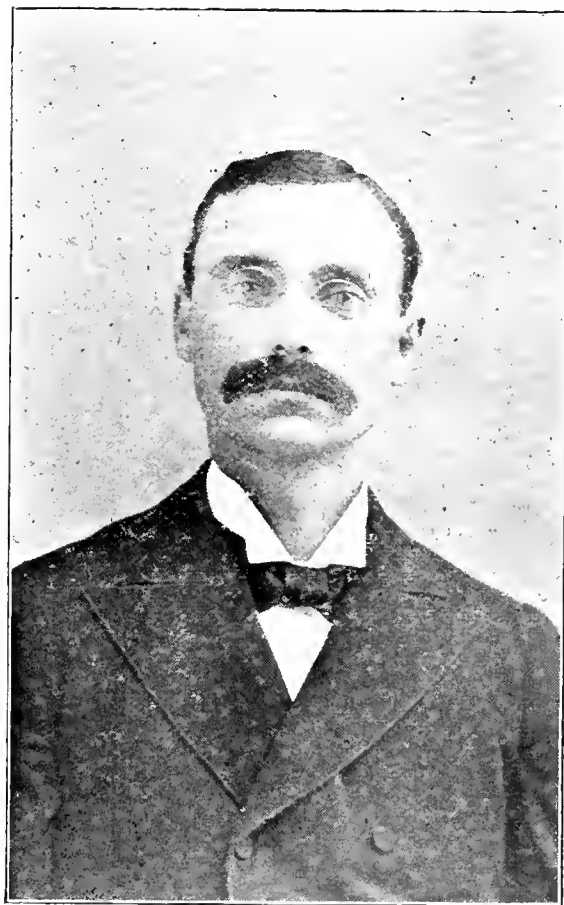
CLASS OF 1888.

S. A. Hoover, principal of public schools of Bolivar, received degree of A. B. in Southwest Baptist college May 24, 1888.

L. M. Tiller was born in Greene county, Missouri, July, 1855. His parents settled at an early day in Polk county, Missouri, near Pleasant Hope. He entered Drury college, in Springfield; was in that school about two years. Taught in Greene and Polk coun-

ties seven years. Elected probate judge of Polk county, Missouri, filling the office with acceptance. Received honorary degree of B. L. by curators and faculty of Southwest Baptist college in May, 1888. Married to Miss Lettie Brown, at Bolivar, Mo., August 3, 1892. To them was born a daughter, November 12, 1893, named Arva. Judge Tiller is a substantial citizen of Bolivar, and has been engaged in merchandising since the expiration of his office.

Eld. R. E. L. Burks, A. M., was born in Miller county, Missouri, September 6, 1864. His parents were Wm. G. and Louisa (Granstaff) Burks, who were born in Eidson county, Tennessee. Moved to Callaway county, Missouri, in 1855. The father, Wm. G., died in Callaway county, April 7, 1886. The mother, Louisa, is living at this date ('97) with her son in Bolivar, Mo. The subject of our sketch received his education in part in the public schools of Callaway county. Entered William Jewell college in the spring of 1885, and remained there one year. Entered Southwest Baptist college in the spring of 1886, and graduated in 1889 with the degree of A. B. Since that time he has received the degree of A. M. from the same institution, and by the same institution was called to the chair of Latin and Greek, which chair he filled from 1890 to 1895. In addition, he was elected to the office of president of Southwest Baptist college in 1892. Eld. Burks professed a hope in Christ in 1883 and joined the Union Hill Baptist church, in Callaway county, Missouri. Licensed by the same to preach, and was subsequently ordained to the full work of the ministry by the Baptist church at Bolivar, Mo., presbytery consisting of Elds. J. M. Bent, D. D., of Springfield, Mo., J. M. Wheeler, pastor of Bolivar church, W. J. Hunter and J. W. Haines. Eld. Burks was called to the care of the church at Humansville, Mo., in 1889 and served fifteen months, resigning to take the chair above named. He was called to the pastorate of the church at Prairie Mound, three miles south of Bolivar, and Mission Chapel No. 1, twelve miles north of Bolivar, and afterward, November 1, 1893, to the pastorate of Bolivar church, which office he filled with singular fidelity and efficiency. Eld. Burks resigned the presidency of Southwest Baptist college at the close of the school year in 1895, and afterward accepted the care of



ELD. R. E. L. BURKS.

Webb City Baptist college, in Jasper county, Missouri, which opened in September, 1895. Eld. Burks and Miss Ida Utley were married June 20, 1889, in Polk county, Missouri. Their children born to them were Willie, born April 1, 1890; Arthur, born January 10, 1892, and a third child born in Bolivar, Mo., September 27, 1895. Miss Ida entered Southwest Baptist college in the year 1880-81, and continued until 1887-88. Ada, her sister, entered the same school in 1879-80. They were twins, born January 5, 1852. Miss Ada died November 30, 1881. Their brother, H. B. Utley, was born January 13, 1858, and was married to Miss Ada Mitchell September 2, 1883. Eld. Burks was again called to the care of Bolivar Baptist church, and has entered into active labor as pastor, beginning January, 1897.

Dr. J. M. Dunnegan was born in Bolivar, Missouri, July 14, 1868. Received his education in the public schools of Bolivar until the fall of 1884 he entered Southwest Baptist college and graduated in the spring of 1888 with the degree of B. S. Studied medicine under Dr. Farmer in Bolivar. Graduated in Missouri Medical college, March 31, 1891. His father is the ever vigilant, successful banker, has reared his two boys, W. and J. M., under the shadow of the banking institution until gradual assimilation has taken place, and they are now first class cashiers in their father's Polk County Bank.

Troy C. Hatler was born in Polk county, Missouri, near Slagle, February 2, 1860. Was reared on the farm and schooled in the district and moving into Bolivar with his parents (Jefferson B. and Theresa E.). He attended the graded school of Bolivar until the fall of 1886, when he entered the Southwest Baptist college and graduated in the spring of 1888 with the degree of A. B. Troy engaged with his father and brother Ben in the hardware business in Bolivar and in the milling business. Troy was married January 21, 1893, to Miss Rose Wilcox, who was born April 8, 1862, near Pleasant Hope, Polk county, Missouri. Miss Rose was matriculated in 1886 in Southwest Baptist college, and continued her studies in that institution till the year 1892. Troy made profession of the religion of Christ and found his hope, as he stated, on the night of the 16th of October, 1884, and was baptized by the writer, on Sunday the 19th.

CLASS OF 1889.

Eld. D. F. Adams is recorded as having entered Southwest Baptist college in 1887 and graduated with the degree of A. B. in 1889. He entered with a good degree of enthusiasm into the work of the ministry. First in a church south of the city of St. Louis, Missouri, and a successful pastorate for a term of years. His field of labor was changed to Richland, Missouri. Since that we have had no report from him; but indulged the hope that increasing years bring abundant rewards.

B. B. Kirby was matriculated in Southwest Baptist college in 1885, and graduated in 1889 with the degree of B. L. We have no data; but naturally conclude from the active, business disposition of the man that he will make his mark in the world. In 1894 he was practicing medicine in Dadeville, Missouri.

J. W. Clark entered Southwest Baptist college in 1888 and graduated with degree of B. L. in 1889. Since his graduation he has been engaged in teaching. He is now engaged in the practice of medicine at Halfway ('95).

Eld. Philip M. Johnson was reared in Greene county, Missouri. Entered Southwest Baptist college in 1887 or 88. Graduated in 1889 with the degree of B. L. since that he received the degree of A. M. He received an appointment by the missionary board at Boston, Massachusetts, and with his wife (nee Lindsay) sailed for the country of the Telegus. Arriving at that land he was immediately introduced by the noble veteran of the cross, Dr. Jno. E. Clough, who had been on the field for some time before, and who had with six native assistants baptized 2,222 candidates in one day. Eld. Johnson, coming into that work shortly after this, assisted in baptizing a great number of candidates, and was soon in possession of the language, and was being rapidly fitted for good work, when his wife, losing her eldest born, began to decline, and it was found necessary to relinquish the work and return to their native land. Since their return Eld. Johnson has written and published a book in which is set forth in a very interesting manner the life and religion of the Telegus.



Prof. J. R. Lightfoot was born in Polk county, Missouri, November 19, 1866. His father, Henry B. Lightfoot, was married to Miss Nancy J. Fisher, May 19, 1863. To them were given eight children, five sons and three daughters, in the following order, viz: Emma E., Ellie E., James R., William H., John F., Josiah, Chloe E. and Clyde A. The subject of our sketch, James Robert, with the sisters and brothers, received his education in the district schools of Polk county.

J. R. LIGHTFOOT. He completed the public school course at the age of 17. He entered the Southwest Baptist college in September, 1884, and graduated from said college in May, 1889, with the degree of B. L. Upon his graduation he was elected to the chair of natural science and English in his alma mater, which position he has filled continuously for eight years. He was happily converted and joined the church at Mt. View, in Polk county, Missouri, in December, 1880. He was united in marriage to Miss Grace Seevers, daughter of Dr. John Seevers, of Osceola, Mo. To them was given a son, Seevers Lightfoot, who was born December 20, 1891.

William E. Young entered Southwest Baptist college in 1886 or 1887, and graduated from said college with the degree of A. B. His mind is beyond the ordinary calibre, and stored as it is with intellectual lore, he will be capable of filling any station within the gift of the people. Let us hope that a good report shall come, telling of achievements full of glory.

CLASS OF 1890.

N. H. Franklin, of Lone Spring, Hickory, county, Missouri, entered Southwest Baptist college in 1888 or 1889, and graduated from said college with the degree of M. L. in 1890. Having no statistics with reference to him, we must be content with bare mention.

Ben Hatler was born April 22, 1871, near Slagle, Polk county, Missouri, and like his brother Troy, was reared on the farm and schooled in the districts until the entrance to Southwest Baptist college in Boliyar in the fall of 1887, and graduated in that insti-

tution in 1890, with the degree of B. S. He has been engaged with his father and brother in merchandising and milling since 1891, and is now ('97) engaged in merchandising.



MRS. GRACE LIGHTFOOT.

Mrs. Grace (Seevers) Lightfoot was born in Madison county, Iowa, September 22, 1871. Her father, Dr. John Seevers, was born in Mahaska county, Iowa, June 30, 1843, and was married to Miss Fidellia Freeborn, who was born in Steubenville, Ohio, June 29, 1851, and moved with her parents to Iowa at the age of three years. To them were given seven children, five girls and two boys. The oldest boy died at the age of 16 months. The order of their birth as follows: Iowa, Grace, Nellie, Roxy, Austin Flint, Ruth and Glover.

Grace, the second, received her education with her sisters in St. Clair county, Missouri, and after completing the public school course she entered Southwest Baptist college, along with her sister Iowa, and both graduated and received the degree of B. L. in 1890. She was converted in 1886 and united with the Presbyterians. In 1893 she united with the Baptist church at Bolivar, Mo. Dr. Seevers came to St. Clair county, Missouri, in 1881. Miss Iowa was chosen as one of the teachers in the public school at Bolivar, Mo., in 1894, and is now (1897) teaching at Osceola.



MISS IOWA SEEVERS.

L. E. Brown is reported as a graduate with the degree of B. L. but his sketch is not at hand and can only say that his post-office address is at Cross Timbers, Hickory county, Missouri.

CLASS OF 1892.

A. M. Sams was born in northeast Missouri. His father settled in Bolivar, and dying, the family settled in Webster county, Missouri, a few miles east of Marshfield. The son, A. M. attended the college at Bolivar until the spring of 1892, when he graduated with the degree of A. B. His deportment in school

and church gives promise of usefulness and efficiency in whatsoever sphere he may be placed.

Miss Lena Simmons was born in Marion county, Missouri, September 29, 1873. Her schooling was in the public schools of Marion and St. Clair counties. Lena entered Southwest Baptist college in the fall of 1889 and graduated in the spring of 1892 with the degree of A. B. She was employed a good portion of the time in 1891 and 1892 as teacher in the college. Current rumor has it that she is well versed in science and in the classics. It is also reported that she is teaching, at this writing, ('94) in the state of Texas.

Miss Bertie Collins Bushnell was born September 11, 1873. Graduated at high school in 1889. Entered Southwest Baptist college the following fall, where she graduated with the degree of B. S. in 1892. She was salutatorian of her class.

CLASS OF 1893.

Miss Bettie Ross was the only graduate of 1893. She was born in Bolivar, Polk county, Missouri, November 1, 1872. Her parents were Hon. John W. Ross, a native of Fayette county, Kentucky, and Sallie E. (Mumford) Ross, a native of Wilson county, Tennessee, and they were married in Clarksville, Tenn., September 24, 1870. The fruit of this marriage was two daughters, Miss Bettie, as above, and Marian Sea Ross. The latter was born in Bolivar, Mo., December 22, 1875. These two daughters attended the public school in Bolivar until the fall of 1890, when the eldest, Miss Bettie, entered Southwest Baptist college, and graduated in the spring of 1893 with the degree of A. B. The younger entered Southwest Baptist college in the fall of 1894, and continued her studies through the year. The eldest has taught in the districts one year, and in the public schools of Bolivar one year, and with such acceptance that her services as teacher are in demand.

CLASS OF 1894.

Clyde Simmons was born July 6, 1875, in Marion county, Missouri, and enjoyed the same advantages in schooling with his sister Lena. He entered Southwest Baptist college in the fall of 1890, and graduated in 1894 with the degree of A. B. Since his graduation he remains with his parents, ready equipped for

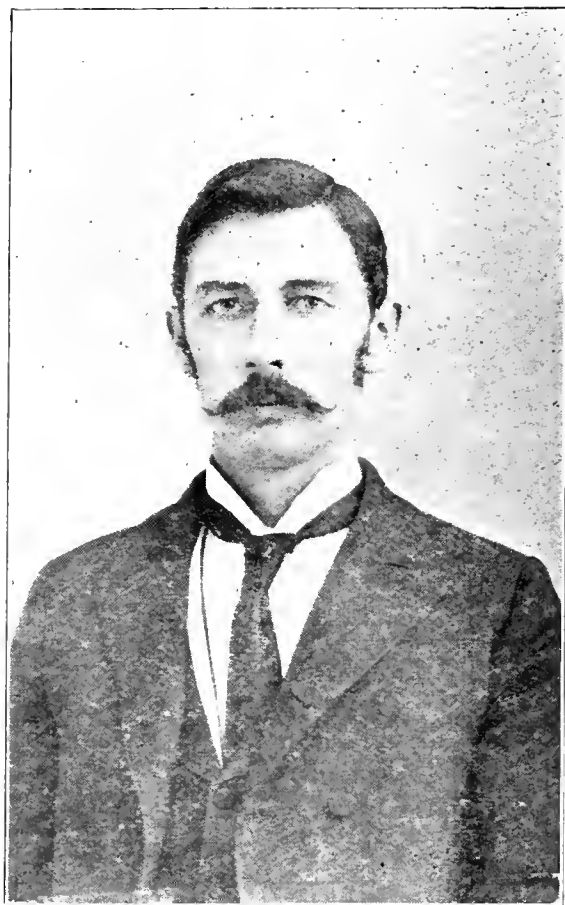
life's battles. Shall it be, that the Lord will direct his footsteps in some honorable career, in which the plaudits of earth and heaven shall ultimately be "Well done."

Carl S. McGee was born at Fair Play, Missouri, January 11, 1873. Attended the public schools at Fair Play until January 1, 1890, when he entered the service of the Mercantile Company in Fair Play. Entered Southwest Baptist college in the fall of 1890, and continuing until the spring of 1894, except the fall term of 1891, when he engaged with the above company, making three and one-half years in college, graduating in May, 1894, with the degree of B. S. His father, J. O. McGee, was born in Tennessee, December 17, 1847. His mother, M. E. (Eaton) McGee, was born in Tennessee, September 7, 1850. They were married September 12, 1869. Their daughter, Flora, was born July 14, 1870, and was married to Abram Clevenger in 1892. Wm. M. McGee was born September 19, 1875, at Fair Play, Polk county, Missouri. Carl has been teaching in the district schools.

Miss Anne Ward Bushnell was born in Bolivar, Polk county, Missouri, April 27, 1875. Graduated at the public school of Bolivar, in the spring of 1891. Entered Southwest Baptist college in the fall of 1891 where she graduated with the degree of B. S. in the spring of 1894. She was salutatorian of her class.

CLASS OF 1895.

W. W. Jarnagin was born in Polk county, Missouri, February 5, 1870. His father, A. W. B. Jarnagin, was born in Tennessee, September 27, 1835. His mother, Amanda Jarnagin, was born in Tennessee, February 15, 1842, and died August 9, 1882. When W. W. was old enough to attend school he lived so far away from the school house that he had but little benefit in the way of education. He attended the public school at Fair Play two years, beginning in 1888 in the primary department under Prof. P. B. Wonacott. He entered Southwest Baptist college, September 4, 1890, with a full determination to graduate in the A. B. course. And this resolution he carried out in full, paying his own expenses and receiving the degree on the 29th day of May, 1895. Brother Jarnagin will pardon the writer, it is hoped, if we point to him as an encouraging example of diligence and perseverance.



PROF. C. E. HIGGINS.

Charles Edson Higgins, son of Edson J. and Mary E. Higgins, was born in Kane county, Illinois, August 24, 1868. His father was a direct descendant of the Puritans, who landed at Plymouth in 1620. His mother was a descendant of Walter Palmer, who also was a Puritan and one of the leading families of New England. His parents moved to Henry county, Missouri, in the fall of 1869, where his father engaged in school teaching and stock raising until the spring of 1875, when they moved to St. Clair county, Missouri, where he gave his entire attention to farming and stock dealing, which he followed with marked success until the summer of 1882, when, overcome with constant toil, he was attacked with typhoid fever, and, after an illness of five weeks, died September 27, 1882. He had been a graduate of Poughkeepsie college, New York, and, appreciating the value of an education, resolved that his children should be thoroughly endowed with education. But he had purchased six hundred acres of land, and had not completed the payments at the time of his death. This brought greater responsibility upon the mother and Charles, who was then only fourteen years of age, but by careful management the last payment was made, and their home was their own. Charles E. professed religion at the age of twelve years, and united with the Cumberland Presbyterian church at Chalk Level at the age of sixteen. He has been an earnest worker in the cause of Christ and an uncompromising opponent of the liquor traffic.

He was married August 2, 1888, to Miss Docia Garnett. One child, Mary Emogene, was born to them July 20, 1891. Miss Garnett was born in St. Clair county, Missouri, September 29, 1868. She was a young lady of amiable qualities, a true Christian, and possessed a good education. Since her marriage she has been the friendly advisor and encouraging supporter of her husband in all his trials and difficulties, and he attributes much of his success in life to her kindly sympathy. In the press of business he never lost his desire for an education. He visited his brother, who was attending Southwest Baptist college, and was particularly attracted toward the college on account of the religious as well as intellectual training received by the students. He resolved to enter its walls and qualify himself for life's duties. And, though

in the midst of cruel gibes and false predictions, he entered the college September 6, 1892, and graduated in the spring of 1895 with the degree of B. S. And afterward he was chosen to preside over a select school at Pleasant Hope. But the president of his alma mater laid hands upon him and secured his services as assistant teacher, and he has filled the place acceptably since the fall of 1895 to the present, 1897.

Miss Zoe Hatler is a native of Polk county, Missouri. Born April 29, 1877. Her childhood was spent in the country some six miles southeast from Bolivar, also the beginning of school days; but moving with her parents to Bolivar, she there entered the public school and remained as a student until the fall of 1892 she entered Southwest Baptist college where she pursued her studies until the spring of 1895, graduating with the degree of B. S. She was salutatorian of her class.

Miss Gertrude Hockenhuill was valedictorian of her class on the occasion of her graduation on the 29th of May, 1895, and received the degree of A. B. Residence near Polk, Polk county, Missouri.

O. E. Baker, of St. Clair county, Missouri, entered Southwest Baptist college in the fall of 1890 and pursued his studies therein until the spring of 1895, receiving the degree of A. B. as a reward of assiduous labor. He has erected an institution of learning at Dunnegan, Polk county, Missouri, the Dunnegan Springs Training school, of which he is president.

CLASS OF 1896.

John H. Baker was the only graduate of this year. He received the degree of A. B. on Wednesday, June 3, 1896, and is associated with his brother, O. E., in the school at Dunnegan.



G. W. SHERMAN.

He attended Southwest Baptist college three years. Was ordained Sunday, September 16, 1888, at the church at Brighton. He was married to Miss Sallie Brownlow at her home in Buffalo, Dallas county, Missouri. Attended several terms in Baptist Seminary at Louisville, Kentucky. Now resides in Tennessee.

Eld. Charles Ingram was raised in Polk county, Missouri, where his parents had settled in an early day. He was married to Miss Mackey, whose relatives also live in Polk county. His death occurred in the midst of his usefulness and greatest efficiency, leaving a large family on the homestead in Cedar county, Missouri. Most, if not all his children, settled on good homesteads in Cedar county. Some notice of him is given in the life of Eld. Isaac Ingram, as published in this book. Eld. Charles was a member of the board of trustees of Southwest Baptist college in the first years of its organization.



CHARLES INGRAM.

BOOK V.

ARTICLES OF FAITH.

1. OF THE TRUE GOD.—We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth;¹ inexpressibly glorious in holiness;² and worthy of all possible honor, confidence and love;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit;⁴ equal in every divine perfection,⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

Places in the Bible where taught.

1. John 4:24. God is a Spirit. Ps. 147:5. His understanding is infinite. Ps. 83:18. Thou whose name alone is Jehovah, art the Most High over all the earth. Heb. 3:4; Rom. 1:20; Jer. 10:10.

2. Ex. 15:11. Who is like unto thee—glorious in holiness? Isa. 6:3; 1 Pet. 1:15, 16; Rev. 4:6-8.

3. Mark 12:30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. 4:11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

4. Matt 28:19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. John 15:26. When the Comforter is come, whom

I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. 12:4-6: 1 John 5:7.

5. John 10:30. I and my Father are one. John 5:17, 14:23, 17:5, 10: Acts 5:3, 4: 1 Cor. 11:10, 11: Phil. 11:5, 6.

6. Eph. 11:18. For through Him (the Son) we both have an access by one Spirit unto the Father. 2 Cor. 13:14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Rev. 1:4, 5, and 11:7.

2. OF THE SCRIPTURES.—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction,¹ that it has God for its author, salvation for its end,² and truth for its matter;³ that it reveals the principles by which God will judge us;⁴ and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

Places in the Bible where taught.

1. 2 Tim. 3:16, 17. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. 1:21; 2 Sam. 23:2; Acts 1:16; 3:21; Jno. 10:35; Luke 16:29-31; Ps. 119:111; Rom. 3:1, 2.

2. 2 Tim. 3:15.—able to make thee wise unto salvation. Also, 1 Pet. 1:10, 12; Acts 11:14; Rom. 1:16; Mark 16:16; Jno. 5:38, 39.

3. Prov. 30:5, 6. Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also Jno. 17:17; Rev. 22:18, 19; Rom. 3:4.

4. Rom. 2:12. As many as have sinned in the law, shall be judged by the law. Jno. 12:47, 48. If any man hear my words, the word that I have spoken, the same shall judge him in the last day. Also 1 Cor. 4: 3, 4; Luke 10:10-16; 12:47-48.

5. Phil. 3:16. Let us walk in the same rule; let us mind the same thing. Also, Eph. 4:3-6; Phil. 2:1, 2: 1 Cor. 1-10; 1 Pet. 4:11.

6. 1 Jno. 4:1. Beloved believe not every spirit, but try the spirits whether they are of God. Isa. 8:20. To the law and to the testimony; if they speak not according to this word, it is be-

cause there is no light in them. 1 Thess. 5:21. Prove all things. 2 Cor. 13:5. Prove your own selves. Also, Acts 17:11; 1 Jno. 4:6; Jude 3:5; Eph. 6:17; Ps. 119: 59, 60; Phil. 1:9-11.

3. OF THE FALL OF MAN.—We believe that Man was created in holiness, under the law of his Maker;¹ but by voluntary transgression fell from that holy and happy state;² in consequence of which all mankind are now sinners,³ not by constraint but choice;⁴ being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin,⁵ without defence or excuse.⁶

Places in the Bible where taught;

1. Gen. 1:27. God created man in his own image. Gen. 1:31. And God saw everything that he had made, and behold, it was very good. Eccle. 7:29; Acts 15:26; Gen. 2:16.

2. Gen. 3:6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Therefore the Lord God drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life. Rom. 5:12.

3. Rom. 5:19. By one man's disobedience many were made sinners: John 3:6; Ps. 51:5; Rom. 5:15, 19, 8:7.

4. Isa. 53:6. We have turned, every one to his own way. Gen. 6:12; Rom. 3:9-18.

5. Eph. 2:1-3. Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. 1:32, 2:1-16; Gal. 3:10; Matt. 20:15.

6. Ez. 18:19, 20. Yet say ye, Why? Doth not the son bear the iniquity of the father? The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. 1:20. So that they are without excuse.

Rom. 3:19. That every mouth may be stopped and all the world may become guilty before God. Gal. 3:22.

4. OF THE WAY OF SALVATION.—We believe that the salvation of sinners is wholly of grace:¹ through the mediatorial offices of the Son of God;² who, by the appointment of the Father, freely took upon him our nature, yet without sin;³ honored the divine law by his personal obedience,⁴ and by his death made a full atonement for our sins;⁵ that having risen from the dead, he is now enthroned in heaven;⁶ and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.⁷

Places in the Bible where taught:

1. Eph. 2:5. By grace ye are saved. Matt. 18:11; John 4:10; 1 Co. 3:5-7; Acts 15:11.

2. John 3:16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 1:1-14; Heb. 4:14, 12:24;

3. Phil. 2:6, 7. Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. 2:9, 14; 2 Cor. 5:21.

4. Isa. 42:21. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable. Phil. 2:8; Gal. 4:4, 5; Rom. 3:21.

5. Isa. 53:4, 5. He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. Matt. 20:28; Rom. 4:25, 3:21-26; 1 John 4:10, 2:3; 1 Cor. 15:1-3; Heb. 9:13-15.

6. Heb. 1:8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. 1:3, 8:1; Col. 3:1-4.

7. Heb. 7:25. Wherefore he is able to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them. Col. 2:9. For in him dwelleth all the fullness of the Godhead bodily. Heb. 2:18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. 7:26; Ps. 89:19; Ps. 45.

5. OF JUSTIFICATION.—We believe that the great gospel blessing which Christ¹ secures to such as believe in him is justification;² that justification includes the pardon of sin;³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

Places in the Bible where taught:

1. John 1:16. Of his fulness have we all received. Eph. 3:8.
2. Acts 13:39. By him all that believe are justified from all things. Isa. 3:11, 12; Rom. 8:1.

3. Rom. 5:9. Being justified by his blood, we shall be saved from wrath through him. Zech. 13:1; Matt. 9:6; Acts 10:43.

4. Rom. 5:17. They which receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. Titus 3:5, 6; 1 Pet. 3:7; 1 John 2:25, Rom. 5:25.

5. Rom. 4:4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 5:21, 6:23, Phil. 3:7-9.

6. Rom. 5:19. By the obedience of one shall many be made righteous. Rom. 3:24-26; 4:23-25; 1 John 2:12.

7. Rom. 5:1, 2. Being justified by faith we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Rom. 5:3. We glory in tribulation also. Rom. 5:11. We also joy in God. 1 Cor. 1:30, 31; Matt. 6:33; 1 Tim. 4:8.

6. OF THE FREENESS OF SALVATION.—We believe that the blessings of salvation are made free to all by the Gospel;¹ that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith;² and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the Gospel;³ which rejection involves him in an aggravated condemnation.⁴

Places in the Bible where taught:

1. Isa. 55:1. Ho, every one that thirsteth, come ye to the waters. Rev. 22:17. Whosoever will, let him take the water of life freely. Luke 14:17.

2. Rom. 16:26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark 1:15; Rom. 1:15-17.

3. John 5:40. Ye will not come to me, that ye might have life. Matt. 23:37; Rom. 9:32; Prov. 1:24; Acts 13:46.

4. John 3:19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. Matt. 11:20; Luke 19:27; 2 Thess. 1:8.

7. OF GRACE IN REGENERATION.—We believe that in order to be saved, sinners must be regenerated, or born again;¹ that regeneration consists in giving a holy disposition to the mind;² that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth,³ so as to secure our voluntary obedience to the Gospel;⁴ and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.⁵

1. Jno. 3:3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Jno. 3:6, 7; 1 Cor. 1:14; Rev. 8:7-9; 21:27.

2. 2 Cor. 5:17. If any man be in Christ, he is a new creature. Ez. 36:26; Deut. 30:6; Rom. 2:28, 29; 5:5; 1 Jno. 4-7.

3. Jno. 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Jno. 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jas. 1:16-18. Of his own will begat he us with the word of truth. 1 Cor. 1:30; Phil. 2:13.

4. 1 Pet. 1:22-25. Ye have purified your souls by obeying the truth through the Spirit. 1 Jno. 5:1. Whosoever believeth that Jesus is the Christ is born of God. Eph. 4:20-24; Col. 3:9-11.

5. Eph. 5:9. The fruit of the Spirit is in all goodness, and righteousness and truth. Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Math. 3:8-10; 7:20; 1 Jno. 5:4, 18.

8. OF REPENTANCE AND FAITH.—We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;¹ whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy;³ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all sufficient Saviour.⁴

Places in the Bible where taught :

1. Mark 1:15. Repent ye, and believe the gospel. Acts 11:18. Then hath God also to the Gentiles granted repentance unto life. Eph. 2:8. By grace ye are saved, through faith: and that not of yourselves; it is the gift of God. 1 Jno. 5:1. Whosoever believeth that Jesus is the Christ, is born of God.

2. Jno. 16:8. He will reprove the world of sin, of righteousness, and of judgment. Acts 2:37, 38. They were pricked in their heart and said, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. Acts 16:30, 31.

3. Luke 18:13. And the publican . . smote upon his breast, saying, God be merciful to me a sinner. Luke 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom. 10:12, 13; Ps. 51.

4. Rom. 10:9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Acts 3:22, 23; Heb. 4:14; Ps. 2:6; Heb. 1:8; 8:25; 2 Tim. 1:12.

9. GOD'S PURPOSE OF GRACE. We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;² that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable;³ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;⁴ that it encourages the use of means in the highest degree;⁵ that it may be ascertained by its effects in all who

truly believe the Gospel;⁶ that it is the foundation of Christian assurance;⁷ and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁸

Places in the Bible where taught:

1. 2 Tim. 1:8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. 1:3-14; 1 Pet. 1:1, 2; Rom. 11:5, 6; John 15:16; 1 John 4:19; Hos. 12:9.

2. 2 Thess. 2:13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14.

3. Ex. 33:18, 19. And Moses said, I beseech thee, show me thy glory. And he said, I will cause my goodness to pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy. Matt. 20:15. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good? Eph. 1:11; Rom. 9:23, 24; Jer. 31:3; Rom. 11:28, 29; James 1:17, 18; 2 Tim. 1:9; Rom. 11:32-36.

4. 1 Cor. 4:7. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. 1:26-31; Rom. 3:27, 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; 1 Thess. 2:12.

5. 2 Tim. 2:10. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. 9:22. I am made all things to all men, that I might by all means save some. Rom. 8:28-30; Jno. 6:37-40; 2 Pet. 1:10.

6. 1 Thess. 1:4-10. Knowing, brethren beloved, your election of God; for our Gospel came unto you, not in word only, but in power, and in the Holy Spirit, and in much assurance, etc.

7. Rom. 8:28-30. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified and whom he justified them he also glorified. What shall we then say to these things; if God be for us, who can be against us? Isa. 42:16; Rom 11:29.

8. 2 Pet. 1:10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Phil. 3:12; Heb. 6:11.

10. OF SANCTIFICATION.—We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;¹ that it is a progressive work;² that it is begun in regeneration;³ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continued use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness and prayer.⁴

Places in the Bible where taught;

1. 1 Thess. 4:3. For this is the will of God, even your sanctification. 1 Thess. 5:23. And the very God of peace sanctify you wholly. 2 Cor. 7:1; 13:9; Eph. 1:4.

2. Prov. 4:18. The path of the just is as the shining light, which shineth more and more unto the perfect day. 2 Cor 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16.

3. Jno. 2:29. If you knew that he (God) is righteous, ye know that every one that doeth righteousness is born of him. Rom. 8:5. They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Jno. 3:6; Phil. 1:9-11; Eph. 1:13, 14.

4. Phil. 2:12, 13. Work out your own salvation with fear and trembling, for it is God which worketh both to will and to do, of his own good pleasure. Eph. 4:11, 12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30.

11. OF THE PERSEVERANCE OF SAINTS.—We believe that such only are real believers as endure unto the end;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;² that a special providence

watches over their welfare;³ and they are kept by the power of God through faith unto salvation.⁴

Places in the Bible where taught:

1. John 8:31. Then said Jesus, If ye continue in my word, then are ye my disciples indeed. 1 John 2:27, 28; 3:9, 5:18.

2. 1 John 2:19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John 13:18; Matt. 13:20, 21; John 6:66-69; Job 17:9.

3. Rom. 8:28. And we know that all things work together for good unto them that love God, to them who are called according to his purpose. Matt. 6:30-33; Jer. 32:40; Ps. 121:3; 91:11, 12.

4. Phil. 1:6. He who hath begun a good work in you will perform it until the day of Jesus Christ. Phil. 2:12, 13; Jude 24:25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4.

12. OF THE HARMONY OF LAW AND THE GOSPEL.—We believe that the Law of God is the eternal and unchangeable rule of his moral government;¹ that it is holy, just and good;² and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin;³ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the Holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.⁴

Places in the Bible where taught.

1. Rom. 3:21. Do we make void the law through faith? God forbid. Yea, we establish the law. Math. 5:17; Luke 16:17; Rom. 3:20; 4:15.

2. Rom. 7:12. The law is holy, and the commandment holy, and just, and good. Rom. 7:7, 14, 22; Gal. 3:21; Ps. 119.

3. Rom. 8:7, 8. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Josh. 24:19; Jer. 13:23; Jno. 6:44; 5:44.

4. Rom. 8:2, 4. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh,

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 20, 21; Heb. 12:14; Math. 16:17, 18; 1 Cor. 12:28.

13. OF A GOSPEL CHURCH.—We believe that a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the Gospel;² observing the ordinances of Christ;³ governed by his laws;⁴ and exercising the gifts, rights, and privileges invested in them by his ⁵word; that its only scriptural officers are bishops or pastors, and deacons,⁶ whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

1. 1 Cor. 1:1-13. Paul, unto the church of God which is at Corinth, Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Math. 18:17. Acts. 5:11; 8:1; 11:31; 1 Cor. 4:17; 14:23; 3 Jno. 9; 1 Tim. 3:5.

2. Acts 2:41, 42. Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. 2 Cor. 8:5. They first gave their own selves to the Lord, and unto us by the will of God. Acts 2:47; 1 Cor. 5:12, 13.

3. 1 Cor. 11:2. Now I praise you brethren, that you remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor. 5:6; 2 Cor. 2:7; 1 Cor. 4:11.

4. Matt. 28:20. Teaching them to observe all things whatsoever I have commanded you. John 14:15, 15:12; 1 John 4:21; John 14:21; 1 Thess. 4:2; 2 John 6; Gal. 6:2; all the Epistles.

5. Eph. 4:7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. 14:12. Seek that ye may excel to the edifying of the church. Phil. 1:27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel. 1 Cor. 12:14.

6. Phil. 1:1. With the bishops and deacons. Acts 14:23, 15:22; 1 Tim. 3; Titus 1.

14. OF BAPTISM AND THE LORD'S SUPPER.—We believe that Christian baptism is the immersion in water of a believer,¹ into the name of the Father, and the Son, and the Holy Spirit;² to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation: and to the Lord's Supper,⁴ in which the members of the church by the sacred use of bread and wine, are to commemorate together the love of Christ;⁵ preceded always by solemn self-examination.⁶

Places in the Bible where taught.

1. Acts. 8:36-39. And the eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Math. 3:5, 6; Jno. 3:22, 23; 4:1,2; Math. 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32-34; 18:8.

2. Math. 28:19. Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Acts 10:47,48; Gal. 3:27,28.

3. Rom. 6:4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Col. 2:12; 1 Pet. 3:20,21; Acts 22:16.

4. Acts 2:41,42. Then they that gladly received his word were baptized, and there were added unto them, the same day about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Math. 28:19,20; Acts and Epistles.

5. 1 Cor. 11:26. As often as ye eat this bread and drink this cup ye do show the Lord's death till he come. Math. 26:26-29; Mark 14:22-25; Luke 22:14-20.

6. 1 Cor. 11:28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. 5:1, 8; 10:3-32; 11:17-32; Jno. 6:26-71.

15. OF THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's Day, or Christian Sabbath;¹ and is to be kept sacred to religious purposes,² by abstaining from all secular labor and sinful recreations;³ by the devout observance of

all the means of grace both private⁴ and public;⁵ and by preparation for that rest that remaineth for the people of God.⁶

Places in the Bible where taught.

1. Acts 20:7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. 2:3; Col. 2:16, 17; Mark 2:27; Jno. 20:19; 1 Cor. 16:1, 2.

2. Ex. 22:8. Remember the Sabbath day to keep it holy. Rev. 1:10. I was in the Spirit on the Lord's day. Ps. 118:24. This is the day which the Lord hath made; we will rejoice and be glad in it.

3. Isa. 58:13, 14. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. 56:2-8.

4. Ps. 118:15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

5. Heb. 10:24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts. 11:26. A whole year they assembled themselves with the church, and taught much people. Acts 13:44. The next Sabbath day came almost the whole city together to hear the word of God. Lev. 19:30; Ex. 46:3; Luke 4:16; Acts 17:2, 3; Ps. 26:8; 88:3.

6. Heb. 4:3-11. Let us labor therefore to enter into that rest.

16. OF CIVIL GOVERNMENT.—We believe that civil government is of Divine appointment, for the interests and good order of human society;¹ and that magistrates are to be prayed for, conscientiously honored, and obeyed;² except only in things opposed to the will of our Lord Jesus Christ,³ who is the only Lord of the conscience, and the Prince of the Kings of the ⁴earth.

Places in the Bible where taught.

1. Rom. 13:1-7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. 16:18; 2 Sam. 23:3; Jer. 30:21.

2. Math. 22:21. Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's. Titus 3:1; 1 Pet. 2:13; 1 Tim. 2:1-8.

3. Acts 5:29. We ought to obey God rather than man. Math. 10:28. Fear not them which kill the body, but are not able to kill the soul. Dan. 3:15-18; 6:7-10; Acts 4:18-20.

4. Math. 23:10. Ye have one master, even Christ. Rom. 14:4. Who art thou that judgest another man's servant? Rev. 19:16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. 72:11; Ps. 2; Rom. 14:9-13.

17. OF THE RIGHTEOUS AND THE WICKED.—We believe that there is a radical and essential difference between the righteous and the wicked;¹ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem;² while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;³ and this distinction holds among men both in and after death.⁴

Places in the Bible where taught:

1. Mal. 3:18. Ye shall discern between the righteous and the wicked: between him that serveth God and him that serveth him not. Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34, 35; Rom. 6:16.

2. Rom. 1:17. The just shall live by faith. Rom. 7:6. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John 2:29. If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him. 1 John 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17, 18.

3. 1 John 5:19. And we know that we are of God, and the whole world lieth in wickedness. Gal. 3:10. As many as are of the works of the law, are under the curse. John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6, 7.

4. Prov. 14:32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See, also, the example of the rich man and Lazarus. Luke 16:25. Thou in thy life time receivedst thy good things, and likewise Lazarus evil

things: but now he is comforted, and thou art tormented. John 8:21-24; Prov. 10:24; Luke 12:4, 5; 9:23-26; John 12:25, 26; Eccle. 3:17; Matt. 25.

18. OF THE WORLD TO COME.—We believe that the end of this world is approaching;¹ that at the Last Day Christ will descend from heaven;² and raise the dead from the grave to final retribution;³ that a solemn separation will then take place;⁴ that the wicked will be adjudged to endless punishment, and the righteous to endless joy;⁵ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁶

Places in the Bible where taught:

1. 1 Pet. 4:7. But the end of all things is at hand, be ye therefore sober, and watch unto prayer. 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39, 40; 2 Pet. 3:3-13.

2. Acts 1:11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11.

3. Acts 24:15. There shall be a resurrection of the dead, both of the just and the unjust. 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28, 29; 6:40; 11:25, 26; 2 Tim. 1:10; Acts 10:42.

4. Math. 13:49. The angels shall come forth and sever the wicked from among the just. Math. 13:37-43; 24:30, 31; 25:31-33.

5. Math. 25:35, 41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. 22:11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor. 6:9, 10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:22; 2 Cor. 5:10, 11; Jno. 4:36; 2 Cor. 4:18.

6. Rom. 3:5, 6. Is God unrighteous, who taketh vengeance (I speak as a man) God forbid; for how then shall God judge the world? 2 Thess. 1:6-12. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us—when he shall come to be glorified in his saints and to be admired in all them that believe. Heb. 6:1, 2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11, 12; 1 John 2:28; 4:17.

Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Pet. 3:11, 12.

CHURCH COVENANT.

Having been led,³ as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We engage, also, to maintain family and secret devotion; to religiously educate our children, to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay. We moreover engage that when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

PRAYER.

Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant. make you perfect in every good work, to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

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